

1145

THE CHRISTIAN CENTURY

Vol. XXXI

December 3, 1914

Number 49

Imitative Tendencies Among Disciples of Christ

Editorial

The Charmed Life

By Burris A. Jenkins

Light Breaking in the Ken- tucky Mountains

By Ida Withers Harrison

The World's Last War

By H. G. Wells

CHICAGO

What they Say About The "Conquest"

Secretary Robert M. Hopkins: "I read every word of it."
 Rev. E. W. Cole, Huntington, Ind.: "Belongs in a class all its own."
 Rev. Peter Ainslie, Baltimore: "A paper of real merit."
 Endeavor Secretary Claude E. Hill: "Ought to have a wide circulation."
 Dr. Franklin McElfresh, Int'l Teacher Training Supt.: "A fine, live paper."
 Rev. Wm. Dunn Ryan, Youngstown, O.: "I am delighted with The Conquest."
 Rev. J. H. Goldner, Cleveland, O.: "An abundance of readable and informing matter of a high order."
 State S. S. Supt. Garry L. Cook, of Indiana: "Neat, dignified and attractive."
 Dr. J. H. Garrison, St. Louis: "A valuable contribution to our S. S. literature."
 Dr. H. L. Willett, Chicago: "A live and attractive journal."
 Dr. Lea E. Scott, Hiram, O.: "Indeed a credit to the Disciples Publication Society."
 Mrs. Jessie Brown Pounds, Hiram, O.: "Just the kind of paper our young people need."
 State S. S. Supt. L. C. Oberlies, Nebraska: "A snappy, helpful paper."
 Rev. E. F. Daugherty, Vincennes, Ind.: "Makes a bull's eye with me."
 Rev. G. I. Hoover, of Indiana: "A vital, progressive and cultured journal."
 Rev. Austin Hunter, Chicago: "Splendidly adapted to our young people."

DISCIPLES PUBLICATION SOCIETY.

700-714 East Fortieth Street,
Chicago.

Gentlemen:

Please send me free sample copy of THE CONQUEST, your Weekly for Adult and Young People's Classes. I am interested in securing the best literature for our school.

SOME FEATURES:

John R. Ewers on the S. S. Lessons.
 Austin Hunter on Endeavor Topics.
 R. P. Shepherd on S. S. Methods.
 Weekly Character Talks by Leading Disciple Pastors.
 "Modern Science and the World's Work."
 "The Bulletin Board" News that Helps.
 "Snapshots," "Chuckles," etc.
 The Bible Knowledge Contest Begins Soon.

WHAT THEY SAY

About the Bethany System of Sunday School Literature

Rev. L. O. Bricker, Atlanta: "Absolutely satisfactory; a triumph of religious educational enterprise."
 Rev. Frank Waller Allen, Springfield, Ill.: "Without a peer."
 Rev. Edgar D. Jones, Bloomington, Ill.: "Gives entire satisfaction."
 Rev. Finis Idleman, Des Moines: "Means a new day in religious education."
 Rev. E. B. Shively, Fayette, Mo.: "Produces character in the Sunday-school."
 Rev. H. H. Harmon, Lincoln, Neb.: "Makes the teacher's work a real joy."
 Rev. Graham Frank, Liberty, Mo.: "School is delighted with it."
 Rev. H. D. C. MacLachlan, Richmond, Va.: "Makes teaching and learning easy."
 Rev. L. J. Marshall, Kansas City, Mo.: "Thoroughly edited."
 Rev. P. J. Rice, El Paso, Tex.: "Nothing that compares with it."
 Rev. E. M. Waits, Ft. Worth, Tex.: "The best published."
 Rev. J. J. Tisdall, Columbus, O.: "Second to none."
 Rev. T. E. Winter, Philadelphia: "A delight to all."

AND THERE ARE OTHERS! Would you like to pass upon this splendid body of literature? You may, by filling out blank and sending at once to address below:

DISCIPLES PUBLICATION SOCIETY.

700 East Fortieth Street,
Chicago.

Gentlemen:

Will you please send samples of the Bethany System of Sunday School Literature, that we may compare this system with what we are using.

THE BETHANY SYSTEM IS:

Evangelical in Teaching.
 Non-sectarian in Spirit.
 Thorough in Lesson Treatment.
 Abundant in Material.
 Artistic in Make-up and Illustration.

"NOT FOR PROFITS BUT FOR CHARACTER-BUILDING."

Subscriptions—Subscription price \$2. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance \$1.00 per year. If payment is delayed ministers will be charged at regular rates. Single copy, 5 cents.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

THE CHRISTIAN CENTURY

Published Weekly by the Disciples of Christ in the Interest of the Kingdom of God.

Expirations—The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

Change of address—In ordering change of address give the old as well as the new.

Remittances—Should be sent by draft or money order payable to The Disciples Publication Society. If local check is sent add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office, Chicago, Illinois, Under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th ST., CHICAGO

THE CO-OPERATION COMMITTEE.

A mass meeting of friends of The Christian Century held in First Christian Church, Atlanta, Ga., Oct. 10, 1914, appointed a committee of six, whose names are appended below, to devise and, as far as possible, carry out plans for the adequate financing of The Christian Century and the Disciples Publication Society. It is now well understood that this Society is a religious corporation, having no capital stock, no private investment and no personal profits. Membership in the Society is issued to churches and Sunday-schools that patronize it, and to individuals who make gifts to its support. Details as to membership will be sent upon application to the office of the Society. The committee is now seeking to secure funds with which to sustain the Society during the next five years while it works out the problem of self-support. We believe this to be one of the most urgent and

significant causes now making its appeal to the Disciples of Christ. It is high time that a religious journal representing the finest ideals of our Disciples' history and a publication enterprise entirely freed from the commercial spirit and consecrated to the task of creating a worthy literature to represent and instruct our people should be established by the gifts of those who cherish such ideals. To this end we have asked the editor of The Christian Century and have obtained his consent to set apart this page for the use of the Committee in interpreting its work and in calling upon those of like mind everywhere to make gifts. This page, therefore, is entirely outside of editorial jurisdiction during the period in which the Committee undertakes to carry out the grateful task laid upon it by the Atlanta mass meeting.

Charles Traxler, Akron, Ohio.
E. M. Bowman, Chicago, Ill.

H. D. C. MacLachlan, Richmond Va.
L. J. Marshall, Kansas City, Mo.

Howard T. Cree, Augusta, Ga.
Verle W. Blair, Eureka, Ill.

A VERY PERSONAL LETTER FROM MR. TRAXLER.

TO FRIENDS OF THE CHRISTIAN CENTURY:
As chairman of the Co-operation Committee the writer thought it advisable to pay a visit to Chicago, and get into as close touch as possible with matters pertaining to our mutual welfare; therefore three days of last week were spent in such a visit.

During that time several conferences were held with men who are more or less intimately acquainted with the inner workings of the Society; the accounts were also examined; and last but not least some effort was made to feel the spiritual pulse of our brethren in Chicago.

In all of these particulars my hopes were more than realized.

I was prepared to find financial conditions at low ebb; but was rejoiced to discover that even these are better than was expected. The financial end of the work has been a hard struggle but the business is increasing, especially during the past year, in such steady fashion as to assure us of ultimate self-support if sustaining help can be found for a few years.

I found also that friends are responding splendidly to the appeal of our committee.

Space will not permit me to go into all details; suffice it to say that I am more happy than ever that I can have some part in promoting so worthy a journal as The Christian Century.

"A REASON FOR THE HOPE."

As I always desire to have a reason for the hope that is in me, it may not be out of place to call attention to a few of the many things which influence me so favorably towards the work that Bro. Morrison and others are doing.

In recent years I have had considerable to do with the difficult work of our people in England. One of the outstanding features of that experience was the contact with Christians of other communions. How generously they shared

with us in bearing the burdens of our church work! This in spite of the fact that our form of government prevented the recognition of them as Christians, standing upon the same high plane as ourselves. Nevertheless our impertinence did not keep them from joining with us in promoting the kingdom of our common Master. Indeed, I believe it would have to be admitted that their loyalty to the interests of the kingdom more than averaged up to that of the "elect."

Again, in the recent attempt to put Ohio "dry" I had the inexpressible pleasure of being associated with the pastors and laymen of other churches. Here I found men filled with the spirit of God and a burning desire to do his will. The harmony which existed, and the work accomplished in this united effort compels a modest "Disciple" to pause for serious meditation. What an outstanding testimony to the possibilities that lie in a united Christian citizenship! Have I ever thought that these temperance workers of Ohio or those loyal yoke fellows of England were not my brethren in Christ? If so, may God forgive my presumption, and accept my solemn vow to do what I can to see the good in other men and to promote the union of all Christians.

A PAPER DEVOTED TO CHRISTIAN UNITY.

Oh friends, how it should fill our souls with joy to know that we have at least one paper which is fully devoted to our plea for Christian union—a paper which inspires us to not only preach union but to practice it.

Sometimes I wonder if God can forgive us for saying that we desire the union for which our Master prayed so earnestly, and then going out to do what we can to

prevent it. True, we may have clearer conceptions of some important truths than do our religious neighbors, but on the other hand, they may have a deeper insight than we into some of the vital things pertaining to the Christian life.

I might go on multiplying incidents which would confirm conclusively the significant words of Jesus when he said, "Other sheep I have which are not of this fold," but I must not.

I have only touched upon one phase of the work to which the "Century" has devoted itself so nobly. You know many others.

My purpose in writing is to show you, my brethren, the great duty we all face in common, to come up to the help of this paper at this strategic time. What a tremendous opportunity confronts the people of God, and what a great factor the "Century" can be and will be, in furthering the interests of the kingdom.

A PARAMOUNT DUTY.

I look upon the mission of the "Century" as of paramount importance at this time; and in order that Bro. Morrison may devote all of his energies to the great editorial task so loudly calling for his undivided attention, we, his brethren and fellow-workers, should see to it that the financial end of the business receives proper consideration.

Keeping in mind the constructive policy of the paper what better or what more fruitful field as a missionary enterprise than that of contributing to its success?

I am glad to be privileged to have a share in this great work, and, I believe that many of my brethren will be like minded.

Akron, O.

CHAS. TRAXLER.

TO THE CO-OPERATION COMMITTEE
OF THE CHRISTIAN CENTURY,
700 E. 40th Street, Chicago.

Dear Fellow-Workers:

I hereby agree to give ten dollars a year for five years to the support of The Christian Century and the Disciples Publication Society. I will send the first installment before January 1, 1915.

Name and Address. _____

Ten Big Reasons Why

BETHANY GRADED LESSONS are being adopted by so many of the best schools among Disciples.

1. There is more to them—at least a third more—than is contained in any other series.
2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—several leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

SEND FOR RETURNABLE SAMPLES.

DISCIPLES PUBLICATION SOCIETY
700 E. Fortieth St. Chicago



Some Title Pages from the Bethany Graded Lessons.
There are 120 periodicals in this series.

The Bible Knowledge Contest will begin in "The Conquest," issue of December 12. It will run through next quarter. Schools beginning with "The Conquest" January 1 can enter the competition. All of the early questions will be printed in the January issues.

A SUGGESTION TO PASTORS

Organize an evening Bible study class among your members, order "The Conquest" for each of them, at 12½c, for next quarter, and make this an opportunity for an instructive and entertaining course in study of the Bible under our church leaders. This course would be an ideal one to make your mid-week prayer meeting interesting.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Imitative Tendencies Among Disciples of Christ

IN THE PROSECUTION OF THEIR HISTORIC MISSION THE DISCIPLES OF CHRIST ARE MAKING A FUNDAMENTAL MISTAKE IN IMITATING CERTAIN CONVENTIONAL TYPES PREVAILING AMONG THE CHRISTIAN DENOMINATIONS.

The tendency to imitation has become very pronounced among Disciples in the past quarter century. Our earlier consciousness of having a distinctive point of view regarding religion often took on extreme and unsocial characteristics. Our sense of being "a peculiar people" sometimes made us boorish.

But the edge of this self-consciousness has been dulled in these later years and a habit of amiable conformity has settled down upon us. Drawn into co-operative activities with other Christians, and lacking both a literature and a constructive leadership of our own, we have unconsciously fallen in with the ways of thought and work and experience of our Christian neighbors, letting go, meanwhile, many of the structural principles out of which we might have builded a fellowship of the spirit unique and valid, and which would have proved itself a blessing to the world.

This reaction from a distinctive to an imitative ideal may be traced in more than one direction.

* * *

In *The Christian Century* a few weeks ago Dr. E. S. Ames, in an article full of suggestion, showed how the Disciples had gradually adopted from the rest of Christendom the misleading distinctions between the trinitarian and unitarian theologies. The fathers, he pointed out, insisted that they were neither trinitarian nor unitarian, that such distinctions were not scriptural, and that they were content to be simply Christian—speaking where the Scriptures speak and being silent where the Scriptures are silent. So conscious were they of this point of view that many of their hymns had to undergo a process of expurgation to eliminate the persistent allusions to the trinity and the trinitarian controversy with which the hymnody of their day abounded.

Dr. Ames showed how these revised hymns were, in many modern Disciple hymn-books, being replaced by the "unexpurgated" original. He also called attention to the fact that what seems to be the extreme of condemnatory language against an alleged heretic is to call him a "Unitarian"!

This is a sheer case of imitation in which the Disciples have surrendered a far more advantageous point of view in exchange for the confusion of conventional Christian thinking.

It was a profound insight of Thomas Campbell's that led him and the early leaders of the movement for Christian unity to strive to disentangle themselves from the complexities of theological theorizing and take the simpler and more practical concepts of the New Testament as the basis of their common belief and fellowship.

But nowadays we are accustomed to smile at the provision which Alexander Campbell wrote into the charter of Bethany College prohibiting the teaching of "theology" there. Imitating denominational ways our colleges frankly teach "theology," lapsing back thus into the system of metaphysical indirections which have confused and divided the Church and inhibited the free flowing of its spiritual life.

The possibilities of a thought life for the Disciples of Christ, constructive, rich, spiritually fruitful, and congenial to the advancing thought life of the world—the possibilities that inhered in the attempt of the Campbell's to shake themselves free from traditional theology make our present imitative thought life almost pathetic.

* * *

In the matter of church methods, also, the Disciples have been imitators, to their own great cost. This is conspicuously true in the case of their modern evangelism which is an out-

and-out adaptation from the denominations. And, strange to say, this evangelism represents a lapse into the very type of thing the pioneer Disciples most urgently protested against.

In its earlier period the Disciples movement made its appeal to the conscience through the thinking faculties. Their preachers were quiet, reasoning, didactic expositors of divine truth. They staked the whole claim of their gospel upon its reasonableness. In this their method stood sharply in contrast to the prevailing evangelism around them, which was highly emotional, often hypnotic and superstitious, and which used the well-known devices of mass control such as the so-called "mourners' bench" and the repeated "voting" of the various sections of the congregation.

The "exhortation" was the chief part of the "sermon" and evangelistic sermons came to be little else than exhortations, while the evangelists themselves came to be called "exhorters."

Against all this artificial manipulation of the emotions in the name of religion, the earlier Disciples, without our modern psychology to guide them, but with a sound instinct, revolted.

But instead of adhering to the good way in which our fathers placed our feet, we have wandered from it in imitation of conventional revivalism. The instructional element has practically dropped out of the preaching of our evangelists. The conversion of souls has become a "trick" to be "put over" more than a truth to be imparted. The whole enterprise is carried on in a highly wrought atmosphere charged with physical magnetism and, while it galvanizes the churches for the time being into increased activity, and enlarges their numbers—and saves many from lives of sin—its effect, nevertheless, is to vulgarize and cheapen spiritual things and to shut the Church out from a vastly wider and more effective service to mankind.

* * *

Costly beyond computation has been the surrender by the Disciples of their native method of propagating their ideals. Had they clung to the instructional, rational procedure, their Truth would have tended to grow with the years, it would have been amplified, reinterpreted, reapplied, renewed by the very effort to impart it rationally, and with the growth of their Truth there would have followed a corresponding growth of spiritual life, giving us quite a different and, no doubt, more admirable character than the proudest of us are today willing to boast.

As it is, this Truth of ours has tended to harden into fixed formulas, for the emotional and undigested acceptance of which our manipulative evangelism uses all its devices.

One of the most significant and startling evidences of the way our ideals have been hardening is the recently increasing use by a certain Disciple newspaper of the phrase "deposit of truth" as applied to the plea of the Disciples.

A "deposit" of truth can be preserved and handed down by the devices of an unthoughtful, emotional evangelism just as well as by Roman Catholic uncritical institutionalism.

But Truth itself can be preserved only by rationally imparting it, and that means perennial reinterpretation and growth.

Our lack of constructive leaders during the past three decades, who might have kept us aware of methods that were congenial to the great task our fathers set out upon, has left us unduly susceptible to the suggestions coming from our religious neighbors and, by the impulse of imitation, we have unwittingly adopted from them concepts and methods which are utterly at variance with our ideals.

We shall find that this is true not alone in the fields of theory and methods but in the field of Christian experience also, the field of the spiritual life.

Which field we shall have to postpone entering until later.

The Charmed Life

A Sermon on the Text: "Against Such There is No Law."

BY BURRIS A. JENKINS.

The most outstanding preacher in Kansas City is Dr. Burris A. Jenkins. His words are carried far by the secular press; his influence on the life of the city is profound and his own congregation in Linwood Boulevard Church of Disciples comes as near worshipping him as it is allowable for Christian people to do. Talking the other day with an office-bearer in this church he said gravely that the main problem discussed nowadays at the meetings of the official board was how to handle the overflow on Sunday mornings. Especially were the officers concerned that those who could not gain entrance to the church should be treated with due courtesy by the ushers! The congregation for which Dr. Jenkins ministers was organized not more than a dozen years ago by the late Rev. T. P. Haley who took a fatherly satisfaction in the work of Dr. Jenkins, his successor. The following is a sermon preached very recently in Linwood Boulevard pulpit.

WE have all read in the stories of childhood, or in the myths of ancient peoples, the legend of the charmed life. It was supposed that there were some who bore about them some amulet, some hidden token, or about whom had been woven some secret spell that was a charm against all evil and all danger. Achilles, you remember, could be wounded in but one small portion of his frame. Joan of Arc was considered to be invincible and invulnerable, no arrow and no catapult could harm her. Colonel George Washington in the French and Indian wars was supposed, by his enemies, to bear a charmed life, for they repeatedly took deadly aim at him, and could never pierce him; so finally they ceased to fire upon him, saying that he could not be slain.

In these old folk-lore legends there were supposed to be certain times and seasons especially hallowed when men were safe from baleful influence of spirit, of devil, of hostile force of any kind. And even so late as Shakespeare we find Marcellus on the platform at Elsinore, in Hamlet, declaring:

Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit dare stir
abroad,
The nights are wholesome, then no planets
strike,
No fairy takes, nor witch hath power to
charm,
So hallow'd and so gracious is the time.

There is truth in this old conception of the charmed life, God's own truth, and it can be put into modern scientific terms; indeed, St. Paul does so put it in this little clause which is our text: Against such as bear the fruits of the spirit, love, joy, long-suffering, and the rest—against such there is no law.

AN AGE OF LAW.

We live in an age of law and consciousness of law. In fact law has had its fascination for great thinkers in all times, from Aristotle and St. Paul on down to Huxley and Darwin and the scientists of today. Alexander Campbell first came into prominence through his great sermon on the Law. But in no age has the consciousness of law been so universal amongst the common people as it is today. We know that we live under the influence, under the guardianship, of law, surrounded and hedged in and dominated by law. We know there is no escape from it. We know that it is either with us or against us, according to our own attitude.

I never shall forget with what wonder and awe, yes, with what terror and dread, I learned for the first time from my big brother, who I supposed knew everything in the world, that the atmosphere was pressing upon my frame fif-



Rev. Burris A. Jenkins, D. D.

teen pounds to the square inch. Think of it! Fifteen pounds upon every inch of my little figure. Why was it that I was not crushed? Why did I not collapse? Why did I not disappear into the ground? It was a long time before I understood that the atmosphere was pressing upon all sides alike, inside and outside, above and below, in front and behind; and that it was that steadfast pressure of the atmosphere that was for me and not against me, that enabled me to stand up and walk, to run and play and live. So the existence of law, as at first we become intensely conscious of it, seems overpowering, awe-inspiring and terror-striking; but as we grow accustomed to it, we begin to appreciate and to understand that law is with us, and not against us, so long as we are law-abiding.

ORIGIN OF LAW.

Now, what is the origin of law? It is the mind of God. Man never made a law in the history of his being. Man only discovers and finds the law. The law is forever and eternal in the mind and heart of God. Law is God, God is law. We like to say that God is love. Yes, God is the law of love, and no less law for being love. And never for a moment do we escape from the presence and the operation of his law. It is with us all the time. It is true that man never made a natural law; he only discovers it. He looks into the world of nature round about; and in his laboratory or in his play with the forces of nature, he discovers that the same causes operating always in the same way produce the same effects; and when he observes it a hundred times, or a thousand times, and there has been no variation from the

same sequence of events, he writes it down in a textbook or in his laboratory report and publishes it to the world as a law. He has not made any law. He has simply found out a law.

MAN'S DISCOVERY OF LAW.

The same thing is true with reference to statutory law. Men have observed in the course of centuries and millenniums that under certain circumstances, given certain conditions, men will always act towards each other in certain ways, if they act right. Consequently men have come to write down in their statute books that men under certain circumstances, given certain conditions, shall always act so towards each other; and they call it a law. Man has not made the law. He has simply discovered the law of being, of humanity, the law of the moral life.

It was Kant, the philosopher, who once declared: Two things fill me with awe; the starry heavens above, and within, the moral law.

A man then who is law-abiding, either towards nature or towards his fellow-man, has no terror of the law; he is not afraid of it.

MR. EDISON IN HIS LABORATORY.

I spent a summer one time in a cottage next door to that in which the great Thomas Edison was spending his summer. Every morning from the veranda I used to look out upon his upper porch and see him sitting there behind the screen of vines, hidden from the passersby going to and from the lake, but easily visible to those upon either side, sitting with his great domed head upon his hand, in meditation, in thought, or in rest, and mentally I took off my hat to him every day. I would bare my head before him sooner than before the Tsar of all the Russias, Kaiser Wilhelm of Germany, or even King Albert of Little Belgium, because I believe he is a greater potentate, a greater benefactor.

They say Thomas Edison can stand in his laboratory, his great laboratory, his little laboratory, and there, carefully insulated, can turn loose all round him the force of the electric storm. There is the jagged lightning; there is the roll of thunder; and he, at the center, plays with it in a sense which Ben Franklin never dreamed of, plays with the storm, safe and unharmed, invulnerable, bearing the charmed life—because he knows the law, and puts himself at the point of safety within the law.

THE MORAL LAW.

Now, the same thing is true with regard to the moral law. There are some eminent jurists here in this house today, and I venture to say that no attorney amongst them knows all the laws that are on the statute books of the state of Mis-

souri. But they are not afraid of the law. Those men, knowing that ignorance of the law excuses no man, either in nature or in society, sit in their seats this morning, serene and comfortable and unafraid. Why? They are ignorant of part of the law, but not afraid, because they know that their lives are in harmony with the spirit of the law, and the law is never a terror to good works. But out yonder along the railroad tracks, there somewhere in the thickets and forests, yonder in the purlieus and slums of the great cities, are men cringing and afraid, starting at their shadows, uneasy in their sleep and dream, in terror constantly, because they know they have outraged the law. So a man may carry about with him some secret purpose, intent, or aspiration, cherish some hidden sin within his moral fibre, which, like a foreign substance in the flesh, like an organism working in the body, creates civil war. Whenever a hostile outside substance comes into this body of mine, immediately the corpuscles of the blood are sent, like an army, to that point; and there a siege begins. The fight is internecine, it is inexorable, it is unending, until either the foreign substance is expelled, or the patient dies. That is precisely the attitude in which the offender against his own soul stands. The war is on; the foreign substance is there; and death or freedom must ensue. Either the will must be bowed until it is in harmony with the law, or else the inevitable consequences of the violation of the law must fall.

LAWS OF THE INNER LIFE.

There are two or three laws which apply to our inner life—for it is up to that plane that I wish to lead our thought this morning—to which I would ask your consideration.

There is a law, for example, which St. Paul calls the law of our members. Says he: "I find a law within me, in my body, fighting against the law of my mind, so that what I would do that I cannot, and what I would not that I do."

We saw this beautifully illustrated some years since at the World's Fair in Chicago. No doubt you saw the same group of statuary, either in the original, or in plaster, or in photographic reproduction, for it was scattered all over the country. Before that group of statuary crowds all the while were standing in the course of that exposition. It lay such hold upon the imaginations of men because they felt it was so true to their experience. There were two beautiful nude figures wrestling with each other. Their muscles stood out like bands of steel, the nerves and sinews like whipcords on their breasts. Great beads of perspiration dropped down their faces. One was above and one was beneath. The one above seemed to be pressing the one beneath down into the ground. Underneath was written: "I feel two natures struggling within me." The appeal of that group of artistic production is universal, because we all feel the two natures struggling within us. Identical in outward appearance, they both are we, and which of them is gaining the victory, our spirit or our flesh, is hidden from all but God alone to know.

NO TERROR FOR THE CHRISTIAN.

Yet this universal conflict, this unending battle which is going on within each of us, can have no terror for the man whose life is hidden with Christ in God. Whoso brings forth the fruits of the

spirit, love, joy, peace, long-suffering, and the rest, against such there is no law. This frame with all that it would lead us to, with its frailties, with its weaknesses, with its constantly degenerating character after we have reached the meridian of life, with all the care that we expend upon it, and the anxiety that it is to us, all the time growing grayer, and shriveling and withering towards the ground, can have no terror for the man whose soul is stayed on God. For after all it is not the things of the flesh, it is not the material elements by which we are surrounded, it is the inward man that supplies the real life of men. If his thoughts be given to his upper nature, if he cultivates within him whatever is true and beautiful and lovely and of good report, he need never fear the decay nor the failure nor the fall of the frame.

THINKING AND DOUBTING.

And once again. There is another law, for when the Christian passes beyond the childhood of his days in Christ, he wrestles little with his members. There is the law of the mind, which says, he who thinks shall doubt. Early in his religious experience the young Christian becomes conscious of that law. The more he learns the more he realizes that his old and trusted conceptions are open to doubt and to question. If this is an age of law, it is also an age of doubt. Says Dr. Van Dyke:

"Its coat of arms is an interrogation point, rampant, above three bishops dormant, and its motto is Query."

If so, it is a hopeful sign of the times, for the man who does not doubt, does not think. The man who has his mind made up upon all terrestrial and celestial things is the man who has no mind that is worth making up at all. He is fossilized and crystallized. The mind that rests content upon tradition handed down to him from father and from grandfather, from teacher and from professor, is degenerating toward decay; while every man who for himself explores the foundations of his intellectual beliefs, must begin to question and to doubt.

Prof. William James has said that the trouble with the American people is that they do not think. He quoted the little boy's definition, "Faith is when you believe something that you know ain't so." It is a far greater crime against the God-given mind of man to try to believe something that you are conscious is not true, than it is to openly say, "I do not believe it." "I won't believe it." "There lives more faith in honest doubt, believe me, than in half the creeds," said Tennyson. And then he sanely adds:

Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!

So it is a hopeful sign when a young person or an old person, for that matter, begins to say, "I doubt this," "I doubt that." "I want to investigate that."

INQUIRY PRESSED TO GOD'S THRONE.

This age is an age which does not stop short at the throne of God itself; but asking questions of his world, of his sunshine, of his moon, of his stars, comes to the foot of the great white throne itself, and says to God: "What art Thou?" "Who art Thou?" "Who am I?" and "Why hast Thou made me?"

There was one of the disciples who was proverbially called the doubter. After Jesus' resurrection he it was who would

not believe until he had put his finger into the print of the nails and thrust his hand into the wound of the spear in his side. And Jesus said to him, "Come, Thomas, reach forth thy finger and thy hand, and be not faithless, but believing." He spoke with infinite tenderness and appreciation to Thomas, the skeptic. On a certain occasion farther back in his life, Jesus had turned his face to go up to the city of Jerusalem, and his disciples said to him, "Master, if you go up to the city at this time you will pay for it with your life. You know that the Pharisees are lying in wait for you to take you." But he set his face inexorably to go to the city of Jerusalem. Then said Thomas, "Come, let us also go with him, that we may die with him." Commend me to that kind of skeptic, the man who does not understand his Lord, the man to whom Jesus Christ is a mystery that he never will solve, and knows he never will solve; yet who so loves Jesus Christ, that he says, "Come, let me go with him, that I may die with him." Against such there is no law; against a man who puts his hand into the hand of Christ and gives his will to the will of Christ, against him there is no law of doubt that can prevail. He bears the charmed life.

THE LAW OF SORROW.

Then once again. There is the old, old law of sorrow. As old as Job and older. Man that is born of woman is of few days and full of trouble. Man is born to evil as the sparks to fly upward. Is there evil in the city and the Lord hath not done it? Is there any life lived under the blue that has not had its days of grief and distress and pain? Sorrow is the universal heritage of the race. It is a law, just as inexorable as the laws of nature by which we are hedged in and with which we are surrounded. None of us escapes from it.

Sir Edwin Arnold, in his *Light of Asia*, tells how Buddha sleeps in his beautiful palace while silver stringed lyres are placed in the windows, so that the soft zephyrs of the night can blow over them and lull to sleep the prince and his consort and household. And this is the message which comes over the silver strings to the ears of the restless, uneasy Buddha:

We are the voices of the wandering wind,
Which moan for rest, and rest can never find;
Lo! as the wind is, so is mortal life:
A moan, a sigh, a sob, a storm, a strife.

SORROW UNIVERSAL.

Into each life some rain must fall, yes, and some hail and some thunderbolts. Lives are riven and torn all round about us; and nobody knows when the lightning may strike him or his. What shall we do in the face of this inexorable law? Well, against the life that is hidden with Christ in God, the life that brings forth the fruits of the Spirit, love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance, there is no law of sorrow that can prevail. I know it is true. Over and over again I have seen lives that have been given into his keeping, bowed and twisted and torn, as by the electric storm, cleft as by the lightning, and still firm and strong as if rooted in the rock.

Who never ate his bread in sorrow,
Who never spent the darksome hours
Weeping, and watching for the morrow,
He knows ye not, ye heavenly powers.

I do not often tell death stories, but I will tell just this one. The incident took place in my church in another city. There was a widow who had three sons, and she
(Concluded on next page.)

Training a Christian Leadership

BY W. C. MORRO.

Last week we published Dr. Morro's survey of the educational facilities of the Disciples of Christ for the training of Christian ministers. The present article is the concluding portion of his survey dealing with the preparation of Christian leaders for other tasks than the pulpit ministry.

UNTIL recently there was no regular and standard method of training candidates for mission fields. Some were educated in the colleges, but there was no special training provided. Others took in the seminaries the regular course, but it was in no way altered to meet the special needs of those who were to be missionaries. Missionary Training Schools were provided for those who were to be lay-workers and who could not take either the college or the seminary course, but these provided no special and distinctive missionary training. It was in the nature of a short cut for those who could not travel the longer way.

About five years ago the faculty of one of our colleges appointed a committee to investigate and report what should be done in the way of providing special training for prospective missionaries. This committee found it extremely difficult to get anything definite upon this subject. It is, however, no longer difficult, for the Edinburgh Conference outlined the needs of the missionary educationally and impressed upon the church the duty of meeting these needs. It advised that the missionary should be trained in those branches which would give him a knowledge of the society, history, religion, and customs of the people among whom he is to labor and which would give him efficiency for his task. Two committees, one in England and one in America, called the Boards of Missionary Preparation, have continued this work, and their reports are accepted as the standard authority on the education for missionary candidates.

HOW TRAINED BY THE DISCIPLES.

Hiram, Atlantic Christian, Kenka, Phillips Bible Institute, and Butler colleges announce no courses in missions. The students of the last named have access to the classes of the College of Missions. A number of these mention voluntary classes. Texas Christian University has a course of one hour per week for the year; Bethany, one of four hours per week for one term; The College of the Bible, Drake University, the Bible College of Missouri, and Eureka College each have one of two hours per week for the year; and Milligan College and Eugene Bible University announce courses but do not tell how often they meet. An examination of the announcements of these courses makes it evident that they were designed to create an interest in missions and provide such knowledge of this subject as an intelligent Christian should have. They were not planned to equip the future missionary for his task.

The College of Missions is the only institution of our brotherhood which is doing this work exclusively. Its growing influence and prestige, its vision and comprehensive grasp of and fitness for its task, point to it as the institution in which most of our missionaries of the future will be trained. Its curriculum conforms to the standards of the Board of Missionary Preparation, which continues the educational work of the Edinburgh Conference, and at a recent meeting of the American branch of this committee, it and Yale University, Hartford School of Missions, and Dr. White's Bible

Training School were recognized as the four centers of missionary education in the United States. The College of Missions should be commended for the clear conception of the scope of its work and the definite statement of its task.

RELIGIOUS TEACHERS.

The principles and the rules of teaching as practiced by the best of teachers have been but recently applied to religious instruction. Our own colleges have probably been abreast of the procession; at least they have been led by only a few of the more exceptionally progressive institutions. Many of the seminaries and colleges which train preachers announce courses in religious pedagogy, because it is recognized that the preacher should apply these principles in his educational work. Only a few, however, attempt to train leaders for the Sunday-school and for the other educational activities of the church. The first step towards the embodying of religious pedagogy in the training of our religious leaders was taken by the College of the Bible, Lexington, Ky., in the endowment of the Alexander Hopkins Chair of Religious Pedagogy. This was begun in 1907, and the endowment was completed and the chair occupied in the fall of 1909. Each student of this institution is expected to take one year's work in religious pedagogy. But little has been done by this college in giving special training to others than the ministerial students.

COLLEGES AND RELIGIOUS EDUCATION.

Drake University was a close second to the College of the Bible in organizing a Department of Religious Education. This department includes courses in Methods in Religious Education, History, Agencies and Material of Religious Education, Principles of Religious Education, Psychology of Religion, the Graded Sunday-school Curriculum, and Practice Teaching. A certificate in Religious Education is granted to graduates of the College of Liberal Arts who have completed thirty semester hours in this subject. This institution has converted its Department of Religious Education into a School of Religious Education which is related to the College of Liberal Arts in exactly the same way as the College of Education. It offers a general course, a four-year diploma course, and a two-year certificate course. Drake is the first institution of the country to organize an undergraduate School of Religion that maintains college standards. It has chosen this as its distinctive field of work. The following institutions offer courses in Religious Education: Christian University, Hiram College, Texas Christian University, Eureka College, Milligan College, and Eugene Bible University.

SOCIAL WORKERS

Upon the training of this type of religious worker there is little history to be written. In the past, such work was done by preacher or layman whose heart was touched by its need, and he gathered experience as he went along and thus trained himself. It is now recognized that one needs special training for this work as much as does the preacher or the missionary. There are rules which should guide the philanthropist just as there are

rules for every other human worker. In the large cities, schools for the training of such workers have been opened, such as for example, the New York School of Philanthropy. In most cases, they are interdenominational or even connected very loosely with any church. In some smaller cities, associates of pastors and other interested persons have established classes for the training of such workers. In a few of these our brethren are contributing a part. None of our institutions which train preachers have attempted anything in the way of training social workers. The College of Missions has established a chair of Social Service and is prepared to give special training to those who plan to work in special fields, such as the city, the rural community, and so forth.

THE CHARMED LIFE.

(Concluded from page 7.)

toiled hard to send two of these boys to college. They were at home for the summertime, and they went out to bathe in the little stream that flows upon three sides of that inland town. And the youngest boy, unable to swim, suddenly got beyond his depth, and cried out for help. The eldest brother plunged in to aid him. Unable to swim, he also began to cry for help. Then the second brother leaped to the help of the others. And all three were struggling in the water. Somehow, the little one managed to scramble out; but the other two, the college boys, were drowned. I sat with that widow through the long watches of that night as she rocked back and forth in a white and tearless agony. I followed that double procession to the cemetery. And again, as the weeks and months went by, I watched the widow's face, as in her accustomed place she sat in the sanctuary. Her hair visibly whitened, her face deepened with the furrows of her irreparable loss; and yet it seemed to me as if that face shone like the face of an angel.

That is but one out of many instances that came under a pastor's observation in which men and women are shaken by what seems unbearable grief; and yet stand firm. A life that is given in keeping to God, a life the will of which flows in harmony with the will of God—you cannot obliterate, you cannot destroy that life, for God made it, and it is eternal. Against such there is no law in God's mind nor out of God's mind, which is the seat of all law, that can prevail. We cannot know all the law. We know very little about the law of God in nature or in man. We are just beginning to think his thoughts over after him. We know very little of the statutory law upon the books of the nations and the usages of men. We know very little of the moral law within us. We are just learning the A. B. C.'s of the invariable unchangeable law that the Hebrews wrote in stone. We know very little about the laws of our members, of the laws of our mind, and the laws of the creation. But we do know this, that as sure as God lives he has made no law that is against us, if our wills but flow in harmony with his own. Ignorance of the law may excuse none, but if the man's will be right, the law is with him, and not against him—he bears the Charmed Life.

"Why Have Ye Done This?"

By E. Debat Ponson

We print herewith the powerful picture by the French artist, E. Debat-Ponson, which in English is entitled "Why have ye done this?" It is a picture of war. Christian generals, easily recognizable in their portraits, stand amid their victims, men and women, also Christians, who



have been murdered by them. Above them they flaunt unabashed the banner of the Cross. Above them appears the Christ, sad and with pathetic rebuke. The French title of the painting is the sarcastic comment, "Christians, love one another."

The World's Last War

A Message to the People of the United States.

H. G. WELLS, IN THE METROPOLITAN.

THE cause of a war and the object of a war are not necessarily the same. The cause of this war is the invasion of Luxemburg and Belgium. We declared war because we were bound by treaty to declare war. We have been pledged to protect the integrity of Belgium since the kingdom of Belgium has existed. If the Germans had not broken the guarantees they shared with us to respect the neutrality of these little states, we should certainly not be at war at the present time. The fortified eastern frontier of France could have been held against any attack without any help from us. We had no obligations and no interests there. We were pledged to France simply to protect her from a naval attack by sea, but the Germans had already given us an undertaking not to make such an attack. It was our Belgian treaty and the sudden outrage on Luxemburg that precipitated us into this conflict. No power in the world would have respected our flag or accepted our national word again if we had not fought.

So much for the immediate cause of the war.

THE OBJECT OF THE WAR.

But now we come to the object of this war. We began to fight because our honor and our pledge obliged us; but so soon as we are embarked upon the fighting we have to ask ourselves what is the end at which our fighting aims. We cannot simply put the Germans back over the Belgium border and tell them not to do it again. We find ourselves at war with that huge military empire, with which we have been doing our best to keep the peace since first it arose upon the ruins of French imperialism in 1871. And war is mortal conflict. We have now either to destroy or be destroyed. We have not sought this reckoning, we have done our utmost to avoid it, but now that it has been forced

upon us it is imperative that it should be a thorough reckoning. This is a war that touches every man and every home in each of the combatant countries. It is a war, as Mr. Sidney Low has said, not of soldiers, but of whole peoples. And it is a war that must be fought to such a finish that every man in each of the nations engaged understands what has happened. There can be no diplomatic settlement that will leave German imperialism free to explain away its failure to its people and start new preparations. We have to go on until we are absolutely done for or until the Germans as a people know that they are beaten and are convinced that they have had enough of war.

KRUPP AND THE KAISER.

This is already the vastest war in history. It is war not of nations, but of mankind. It is a war to exorcise a world-madness and end an age.

And note how this public rottenness has had its secret side. The man who preaches cynicism in his own business transactions had better keep a detective and a cash register for his clerks, and it is the most natural thing in the world to find that this system, which is outwardly vile, is also inwardly rotten. Beside the Kaiser stands the firm of Krupp, a second head to the state; on the very steps of the throne is the armament trust, that organized scoundrelism which has, in its relentless propaganda for profit, mined all the security of civilization, bought up and dominated a press, ruled a national literature, corrupted universities and sold the Germans bad goods. For, note that all accounts agree as to the poorness of the German guns and shells. Krupp guns are scarcely better than Krupp diplomacy. Imperialism means tyranny, tyranny means monopoly, monopoly means rascality.

WAR FOR THE SAKE OF PEACE.

For this is now a war for peace.

It aims straight at disarmament. It aims at a settlement that shall stop this sort of thing forever. Every soldier who fights against Germany now is a crusader against war. This, the greatest of all wars, is not just another war; it is the Last War. England, France, Italy, Belgium, Spain, and all the little countries of Europe, are heartily sick of war; the Tzar has expressed a passionate hatred of war; the most of Asia is unwarlike; the United States has no illusions about war. And never was war begun so joylessly, and never was war begun with so grim a resolution. In England, France, Belgium, Russia there is no thought of glory. We know we face unprecedented slaughter and agonies; we know that for neither side will there be easy triumphs nor prancing victories; already, after a brief fortnight in that warring sea of men, there is famine as well as hideous butchery, and soon there must come disease. Can it be otherwise?

"WE ARE RESOLVED."

We face perhaps the most awful winter that mankind has ever faced. But we English and our allies, who did not seek this catastrophe, face it with anger and determination rather than despair. Through this war we have to march, through pain, through agonies of the spirit worse than pain, through seas of blood and filth. We English have not had things kept from us. We know what war is. We have no delusions. We have read books that tell us of the stench of the battlefields, and the nature of wounds; books that Germany suppressed and hid from her people. And we face these horrors to make an end of them. There shall be no more Kaisers, there shall be no more Krupps, we are resolved.

10-
1454



EDITORIAL

PRAYER IN TIME OF WAR.

MUCH has been said in the press of late regarding the wisdom, or unwisdom, of President Wilson's call for a day of prayer in behalf of peace. The continuance of hostilities with unabated fury, and the indications that many months are to pass before even the beginnings of peace can be expected, give ground for cynical comment on the part of those who believe that prayer is futile, and that a public official ought not to commit himself to the perpetuation of a superstition.

Christian people will not be likely to take this view. Whatever may be one's particular theory as to the character and efficacy of prayer, there is no doubt that a common petition by a community or a nation has many values aside from the immediate procurement of the blessing asked. No one who holds the common faith doubts the value of Mr. Wilson's suggestion.

Yet it is apparent that all such seeming public tests of the value of prayer raise serious and valid questions in the minds of many interested people. It is open to debate whether public prayers for rain, for deliverance from forest fires, for protection from an approaching enemy, and for peace in time of war are wise. They offer an admirable opportunity for believers to express their faith in a public and united manner. But they leave too much margin for cynical comment on the part of those whose theory of prayer demands immediate and satisfactory response, or else insists that there can be no efficacy in it.

The divine purposes do not wait for human advice. The Father of all is not a capricious and variable spirit, listening now to this voice of appeal and now to that in a confused effort to hear and answer all.

The true philosophy of prayer lies much nearer the heart of things than this superficial view would express. And in that deeper sense of reality in prayer the Christian still has heart and confidence to go on praying earnestly and hopefully for peace.

But he does not desire to test the validity of prayer, a validity which he has proved for himself in a thousand experiences, by the issue of events in which the will of God seems to be given so small a field of operation by the angry passions of human life.

TURKEY IN THE WAR.

UNHAPPY is the figure that is outlined by the Ottoman Empire in the present European conflict. Every consideration of national safety and perpetuity would lead the Turkish government to avoid entanglement in the snarl of present events.

And it is apparent that whatever statesmanship Turkey has left to her in these degenerate days on the Bosphorus she has attempted to employ in the maintenance of neutrality.

No doubt there are more aggressive spirits, of whom Enver Bey is presumed to be the leader; but even the so-called "war party" in Constantinople would hardly have dared to enter the conflict in face of the almost total abhorrence of the hardships and crushing burdens which war entails on a people so badly governed as the Turks.

It would seem, however, that the slow and persistent influence of German diplomacy has at last forced Turkey's hand, and actually against her will she has been compelled to take the fatal step. The background of these events was furnished by the visit of the Kaiser to Turkey and Palestine many years ago, since which time the relations between the two courts have been intimate and cordial. It is difficult for Turkey to refuse a German request, and a long line of approaches was brought to a climax by the "Goeben" incident, in which a German warship, seeking refuge from destruction, found shelter in Turkish waters and was "purchased" by the Turkish government, presumably at the urgent request of Berlin.

It was really the aggressive conduct of the "Goeben," still commanded by German officers, but nominally a Turkish vessel, which precipitated the conflict between Turkey and Russia and drew the reluctant, but helpless, Turks into the vortex.

One now hears that the "Jehad," or holy war, has been pro-

claimed by the Sheik-ul-Islam. This war will be impotent to rouse the Mohammedans of the extra-Turkish world against any of the allied powers. It may, however, serve as a pretext in Constantinople, Asia Minor, Syria and Egypt for the outbreak of fanaticism against Christians. And if it comes to that, it is not likely that discrimination will separate between enemies, friends and neutrals.

The immediate results are almost certain to be disorder and suffering, both for the Turkish people and their non-Mohammedan neighbors. The ultimate results can hardly be less than the total extinction of the Turkish Empire as a European power, and the completion of the long-cherished Russian project—the occupation of Constantinople.

PERSONAL ANIMUS AND THE SPIRIT OF CHRIST.

BY this time it would seem that our Christian editors would have learned the injustice of using uncorroborated secular newspaper reports as the basis for a condemnatory interpretation of a Christian minister's utterances.

But where there is animus in a Christian editor's heart against a Christian minister it seems to be expecting too much to hope that mere considerations of justice will prompt that editor to hold in reserve his public judgment upon that minister until he learns from other sources whether what the newspaper says is true or false.

Personal animus does not easily submit to control by the spirit of Christ.

So there need be no surprise at the treatment accorded to Rev. H. J. Loken of Berkeley, Cal., by Rev. A. C. Smith, editor of the Christian Evangelist, last week. The editor, it seems, received certain clippings from San Francisco papers in which Mr. Loken, who had just returned home from the Atlanta convention, was represented as having been "sustained by the national convention in his stand of admitting members to the Berkeley church without immersion." "According to the local pastor," said the report, "the action of the national body automatically reverses the stand taken in the state convention."

To which the Christian Evangelist subjoins the following comment, the whole article standing under the charitable heading, "Misrepresenting the Facts:"

If Mr. Loken inspired these statements, or if he does not correct them, it will go far, with brethren who know the facts, toward convicting him of a disingenuousness more serious in its ethical character than an erroneous view of baptism and its relation to church membership. Everyone who attended the Atlanta Convention, including Mr. Loken, knows perfectly well that the question of the Berkeley church and its action, and that of its pastor, never came before the convention, either directly or indirectly. The fact is, we venture, that not 10 per cent of those present at the convention knew that the Berkeley pastor was there. It is therefore an utter misrepresentation of facts for Mr. Loken to be posing before his church and the community as one who, though rejected by the brethren of his own state, found vindication in the National Convention. Our national conventions never deal with such questions. Had it been deemed wise for the convention at Atlanta to have passed its judgment on the wisdom or unwisdom of the action of the Berkeley pastor, it would have been an overwhelming condemnation of his course. But it is no part of its business to deal with such questions, and to represent it as "automatically reversing the action of the Northern California Convention" is to gravely misrepresent both its policy and its sentiments. A weak cause is not strengthened by such disingenuousness.

Simultaneously the Christian Standard publishes the same newspaper reports but more at length, under the heading "Lokenism Rampant," and prints a coarser editorial but one not quite so venomous as the above.

The Christian Century would stake its further support of Mr. Loken on its confidence that he made no such representations as the newspapers allege concerning the convention "sustaining" him and his church in the matter of the "open membership" or concerning the automatic reversal of the California convention's action.

What Mr. Loken probably did say—and we have no information except that derived from these published clippings—was that his credentials from Berkeley church were duly received



by the general convention, which was true, and that he found many friends at the convention and enroute home who approved his course and wished him and his church Godspeed, and this also was true.

That his grateful recounting of his experiences, in view no doubt of the many misgivings with which he had started to the convention, would lend itself to such interpretation as it received at the hands of the newspaper men was perfectly natural, unaccustomed as they are to the ways of the Disciples. Their error was all the more natural when it is recalled that some members of the opposition to Berkeley church had prepared the reporters for such an interpretation by sending a protest against the receiving of Mr. Loken's credentials by the Atlanta convention.

Mr. Loken is a man of the truth. But if his enemy denies that, he will not deny that Mr. Loken is a man of a high order of intelligence, and it would have betokened a very juvenile order of intelligence if, disregarding truth, he had made the representations Mr. Smither affects to believe he made.

A BLIGHTING INFLUENCE.

UNDOUBTEDLY the most demoralizing and blighting influence upon the spiritual life of the Disciples of Christ is the professional evangelism which has grown to be a sort of institution in recent years. It has recently organized a "missionary society" of its own which the sophisticated know is in reality a mere craftsmen's guild for the promotion of one another's interests and the securing of money for the continued support of their trade in a time when calls from the better-class and more resourceful churches are painfully fewer and farther between.

From the editorial pages of last week's Christian Standard we pluck these two paragraphs which, in their way, represent our sentiments and convictions:

A certain church was all run down. It looked like the preacher might have to move. Somebody suggested having a big revival. Accordingly a "troup" was secured. The preacher is shamed and humiliated by the nightly parade of brass horns and legerdemain. The church is manipulated, caricatured, prostituted and worn to a frazzle with financial appeals. The people say, "Never again." The preacher says, "Not for a thousand dollars." But that preacher stood by the evangelist, seconding everything through four weeks of it, and then sent in a long telegram, reporting "647 new recruits," and warmly commending the evangelists.

The separation of preachers into two classes—one the "pastors," and the other the "evangelists"—is arbitrary, unnatural and unscriptural. It has done our cause great injury. It assumes that the "evangelist" has no special interest in the local church, and that the "pastor" has no business holding meetings. And the result has been to produce two sets of lopsided preachers—one lopsided toward revivalism, and the other toward the "settled ministry."

The Christian Century finds so little in the Christian Standard these days with which it can agree, either in respect of the spirit or the teachings of that paper, that we feel like clapping hands editorially on any points of agreement that may be left to us.

If we dared hope that the Standard would take its own words seriously and organize its news and its editorial columns consistently with its position here so well defined and illustrated there would be hope of our walking together in this path at least, if not in some others.

THE PERIL OF THE PRISONER.

THAT these are days of difficulty for all the unprovided is one of the things we are constantly saying to ourselves and each other. The number of applicants for labor and charity is very large and is constantly increasing. The distresses of the poor will tax the generosity and administrative skill of all friendly citizens during the coming winter.

But there is one class of unfortunate people who are in particular peril. They are released, paroled, and pardoned prisoners. In the most favorable industrial conditions they have a difficult task in adjusting themselves to society. No man is taken on for any kind of a job without careful inspection

of his record. The slightest indication of a prison career puts a black mark across his opportunity.

Yet many of these men are not criminals. We know enough about the errors of justice to feel very sensitive about the fate of many a man who is sent to prison for a fault of judgment, a mistake in conduct, or even a foolish act of good will. Yet these unfortunate, but not vicious, men and youths come out from a short period in prison with the mark of Cain upon them, and only exceptional good fortune, or the assistance of some genuine friend at the critical moment can set them again upon the highway of an honest life.

It is for this reason that the work of the Central Howard Association is so admirable. It is a volunteer group of men and women who are conscious of the great need of friendship and effort to save the released prisoner from becoming a habitual criminal. Their records show the difficulty of getting places for such men, but also the very great rewards in character-making and saving which come from the effort.

UNEXPECTED HELP.

ONE is not accustomed to expect help for the more generous view of religion from the Christian Standard.

But the good services rendered by Pres. F. D. Kershner, who conducts a department in the Standard, must not go unappreciated.

Mr. Kershner some time ago took the position that the Greek word for baptize did not mean immerse in its New Testament use, and that therefore baptism and immersion are not synonymous, as Baptists and Disciples have always held. Baptism, he said, means a great deal more than immersion.

More recently Mr. Kershner takes up the conversation between Jesus and Nicodemus in which Jesus is recorded as saying, "Except a man be born of water and of the Spirit he cannot enter the Kingdom of God." This text is the bulwark of the theory of water regeneration, and has always been the safe refuge of legalism.

Mr. Kershner some time ago took the position that the Greek blow. He says the phrase "born of water" does not refer to Christian baptism at all, but is a cursory reference to John's baptism.

Nothing is clearer, to the writer at least, than the fact that the expression, "born of water," has no specific reference to Christian baptism. Jesus is discussing the new kingdom with Nicodemus. The conversation, it should be remembered, took place during the early Judean ministry, only a short while after Christ had himself received baptism at the hands of John. Nothing would seem to be more natural than the fact that the conversation must have touched at least upon the ministry and mission of John. Jesus thereafter proceeds to differentiate his own work from that of his great forerunner. In doing so, he necessarily says that something more than the mere baptism of John is needed to enter the new kingdom. John's converts had been born of water, but the new converts must not only be born of water (John's baptism), but also of the Spirit. John himself expressed exactly the same idea when he said (Matt. 3:11): "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire." The expression in John 3:5 is precisely parallel to that in Matt. 3:11, or Mark 1:8, and should be understood, without doubt, in the same way. All this, of course, has no bearing upon the argument for immersion as the form of baptism contained in the passage. Whether the expression, "born of water," looks to the past and refers directly to John's baptism, or not, it evidently refers to immersion. The significant thing is that this exegesis removes the one great proof-text for the old mechanical theory of baptismal regeneration which was responsible for the sprinkling of infants, in the first place, and which even yet holds a respectable place in certain sections of the Christian world.

The Christian Century does not accept Mr. Kershner's interpretation, but it does regard it as a good omen indicating the recoil felt by so many spiritual natures against imputing to Jesus a statement which is contradicted by all his teaching and by none more than the immediate context in which it is found.

If the Standard editor doesn't watch out Mr. Kershner may be making quotations from a certain book called "The Meaning of Baptism" before long!

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Father Endeavor Clark for Peace.

A new department is being organized in the Christian Endeavor movement which will be called the Endeavor Peace Union. All of the million members in this country will be asked to become members of the new peace society and those who join will take the following pledge: "As a follower of the Prince of Peace I will seek to promote good will among men and peace on earth; I will work as I have opportunity toward the abolition of war and will endeavor to cement the fellowship of the people of all nations and denominations throughout the world."

Two Episcopal Bishops Leave Chicago.

Two clergymen of the Protestant Episcopal church are leaving Chicago for the west to become bishops. Dean Walter T. Sumner of SS. Peter and Paul Cathedral is appointed to the diocese of Oregon with headquarters at Portland, and Herman Page, rector of St. Paul's Episcopal Church will establish headquarters in Spokane, Wash., as bishop of Washington. Dean Sumner has come to be a national figure through his service on the vice commission in Chicago. He was a member of the school board of his city and was widely noticed on account of his attitude toward eugenic marriage, demanding of all candidates for holy matrimony, certificates from a physician pronouncing them fit for marriage. These two new bishops were given a banquet at the Auditorium Hotel in Chicago before their departure, at which Bishop Anderson presided.

A Christian Life Institute.

The Methodist church at New Ross, Ind., held a Christian Life Institute November 17-19. The purpose of the institute was to relate the church sympathetically to the industrial life of the community. The Institute was arranged by the pastor of the church, Rev. Oakel F. Hall. Among the speakers were Miss Elizabeth L. Cowan, teacher of domestic science; Dr. W. A. Millis, president of Hanover College; Dr. U. G. Leazenby of Crawfordsville; and Professor Geo. L. Roberts of Purdue University. The Purdue professor spoke in favor of a rural ministry which had been trained in the arts of agriculture. Others insisted upon the cultivation of various forms of social life in the rural church. The point of view of the entire Institute was that the church should become in every sense the community center.

Suffering in Labrador.

Dr. W. T. Grenfell reports that there will be great destitution in the Labrador country this winter as the fishing has been the worst for a whole generation. For a time the wireless outfit was not working and this further interfered with the movements of the ships. There are no rich neighbors up in the Labrador country so help will doubtless have to come from the United States and Canada.

A New Union Church in Manila.

On October 11, the first service of worship was held for the new Union church of Manila. This church is formally a union of the American Methodist and Presbyterian congregations but in reality

many other Christians are included in the membership. Among the different denominations represented will be Baptists, Congregationalists, United Brethren and Disciples. The Episcopalians will continue to maintain their own services in their cathedral. There has been for some time a union seminary in Manila for the training of preachers called the Ellinwood Bible Seminary. In this seminary, the United Brethren, Methodists and Presbyterians have co-operated. Congregationalists and Baptists will help in the school this coming year and it is reported that Disciples may co-operate after a time.

Cardinal O'Connell Wants Tolerance.

There was a large gathering of Catholic laymen in Boston on November 15, to protest against the alleged outrages in



Dr. F. E. Clark, who is organizing the "Endeavor Peace Union."

Mexico against priests and nuns. An address was made by Cardinal O'Connell. Resolutions were passed demanding that our government should not recognize any government in Mexico that does not guarantee perfect freedom of religion as that is understood by citizens of this country. So soon after the experiences of Dr. Francis E. Clark in Spain last summer, this declaration is interesting. It is charged that the present anti-catholic tendencies are the result of the influence of the free-masons in Mexico.

Y. M. C. A. Teaches English.

One branch of the activities of the great Y. M. C. A. at Detroit, is that of teaching immigrants to speak English. The Association has carried on special work at the Ford Automobile works where a thousand workers have been brought into a class to learn English, the works paying for the teachers. The company justifies the expense as an efficiency measure. The entire work is being supervised by J. H. Dague, secretary of the Y. M. C. A. of that city, and a protege of Dr. Edward Steiner in the study of the immigrant question. The Peter Roberts method of instruction is used and each instructor has a complete outfit of household objects with which to demonstrate each sentence. This method does not require that the in-

structor should know the language of the immigrant and men of various nationalities may be taught in the same class.

Presbyterians Exhibit City Work.

The "World in Chicago," a missionary exhibit of last year, has evidently suggested to the Presbyterians of Chicago a method of making people understand city missions. A traveling exhibit was taken to six great centers of the city and all Presbyterians were gathered in that section to see and hear. A number of Persians from the Persian chapel gave the Mohammedan call to prayer. A group of Belgian children from Christopher House sang the national anthem. A set of harness and a pair of shoes repaired by homeless men who have come to the Christian Industrial League for help, was used to show how down-and-out men were redeemed through labor. E. P. Hill, the superintendent, estimated that twelve thousand people were reached by the exhibit.

A Deputation to the War Zone.

The Federal Council of the Churches of Christ in America is arranging to send a deputation of prominent ministers to the various countries of Europe that are now engaged in war. The purpose of this deputation is to bear "the good-will and sympathy of the Christian churches of America." It is thought that this deputation may have influence with all the Christian bodies in Europe on the side of peace. It was the Federal Council which suggested to the President of the United States the idea of setting apart a day of prayer for peace.

Anxiety Over Christians in Egypt.

Edwin Doak, a Methodist missionary who arrived from Egypt recently on the Greek steamer Thessaloniki reports conditions in Egypt very bad and that Christians are being killed there frequently by fanatical Mohammedans. He has been on the field for ten years, but was compelled to come home fearing that the proclamation of a holy war among the Mohammedans would produce some very disastrous results.

Methodists Plant University at Rome.

The Methodists have an aggressive work in Italy and the latest development in their plans is to build a university on a hill overlooking the Vatican. A half million dollars will be put into the school immediately with possible later additional funds.

A Play on Mormonism.

The country is already familiar with the work of ex-Senator Cannon of Utah who has been lecturing on the abuses of Mormonism. He has also written a novel called "Under the Prophet in Utah." In this latter work he was assisted by Harvey J. O'Higgins, the celebrated play writer. We now have the announcement that Mr. O'Higgins has written a play called "Polygamy" which deals with the same question. It will be put on for the first time in New York on November 30. The play tells of a household which is monogamous but where the dogma of polygamy forces a second wife into the family circle against the wishes of all three of the parties concerned.

Secretary Bryan Addresses Presbyterians.

William J. Bryan, Secretary of State, addressed the Presbyterians of Chicago in the Auditorium Theatre on November 29. The occasion was a big campaign in behalf of city missions carried out by that denomination. The theatre is the largest in the city but hundreds were turned away. He urged that in city missions, Christians should not seek to repair social damage simply but to arrive at the cause and remove it. He especially mentioned the saloon as follows: "Just think what would be the result if all the Christians banded together to put an end to the people who make a business of ruining people. Brewers, saloon-keepers and distillers are organized. They look down upon and oppose the man who interferes with their business and the man who doesn't consume liquor. The evil forces are organized. Why not the good people? The time is past when we can shrink from the responsibility. I am expecting some day that the Christians will be banded together and when a candidate for office is asked by the representatives of the liquor interests how he stands on that question his back bone will be strengthened by the army of church people and those who oppose that business."

Ask for Christmas Sacrifice.

The Presbyterians face a need for an emergency missionary fund on account of the war. Missionaries are in distress in different parts of the world. It is necessary to raise a half million of dollars to meet these needs. A committee of the Synod of Illinois is asking for Christmas sacrifices. Members are requested to give a day's wage or to abstain from meat one day each week for a year and give the money thus saved. Rev. William S. Marquis is the Chicago member of the committee.

Dr. J. A. MacDonald Talks on War.

Dr. J. A. MacDonald, editor of the Toronto Globe, spoke before the Chicago Sunday Evening Club on November 29. He pleaded for the neutrality of the United States in the present war. He said: "This is a neighborhood world. Each one of the millions of men who are fighting across the water is our brother. It is our common tragedy that 2,000 years after the Master suffered and died for us this awful conflict should break forth."

Presbyterians Call Home Mission Leader.

The Board of Home Missions of the Presbyterian church has called a new president, Dr. Wilton Merle-Smith. He succeeds Dr. D. Stuart Dodge who resigned last June on account of failing health. Dr. Merle-Smith has resigned as trustee of the Union Theological Seminary and as president of the Church Extension Committee of New York City, so he may give all his time without reserve to the new work which he is undertaking. The board plans some new work among the Jews, co-operating with the Synod of Pennsylvania.

Bishop Quayle Suffers Accident.

Bishop Quayle of the Methodist Episcopal church was in Boston attending the general committee meeting of his denomination recently when he suffered a very serious accident, breaking one of his arms in two places by a fall. He left for his home at St. Paul as soon as he could travel and has had to cancel a number of his engagements.

The "Win-My-Chum" Movement.

An evangelistic movement among Methodist churches in the east has sprung up which is called the "Win-My-Chum" movement. The plan is modeled after the "Catch-My-Pal" movement of Ireland except that this is in the field of evangelism instead of temperance. The church has a week of special services during which each member undertakes to bring his own friend into religion. The Schenley Heights Methodist church of Pittsburgh had such success with their week of special effort that they held a second week of services, and were encouraged to let a contract for a new building to be erected this coming year.

Quakers Go to War.

One hundred Quaker young men from the universities of Cambridge and Oxford have left for the front in the present war. They are not going as soldiers but as a special ambulance corps and perhaps will face dangers quite as great as those of the soldier. The equipment and support of these young men is provided by the Quakers of England. They have decided to go to Serbia as that country seems to be in greatest need of such care as they can give.

Church Peace Union Offers Prizes.

The Church Peace Union wishes to remind all ministers, divinity students and members of churches and Sunday-schools that the contest for the \$5,000 in prizes closes January 1. There has already been a wide response, and from all parts of the United States essays are being submitted for these prizes. The first prize is one of \$1,000 for ministers; the next is a series of three prizes, \$500, \$300 and \$200, for divinity students; the other \$3,000 is to be divided among young church members and Sunday-school pupils. Detailed information concerning the prizes can be obtained from the office of the Church Peace Union, 70 Fifth avenue, New York City.

European Churches for Peace.

The Federal Council of Churches of Christ in America has received an appeal from leaders of Protestant churches in several neutral European countries urging churches throughout the world to strive for peace. The appeal originated with the Rt. Rev. Nathan Soederblom, archbishop of Upsala, Sweden. It is signed by Ostenfeld, bishop of Seeland, Denmark; Gustaf Johani, archbishop of Aabo, Finland; Pastor Leemans, president of the Reformed Church, Holland; Pastor Demoor, president of Dutch Reformed churches, Holland; Pastor Helwig, president Evangelical Lutheran Church, Holland; Pastor Hecker, Amsterdam, president of the Restored Lutheran church, Amsterdam; Jens Tundberg, bishop, Christiania, Norway; Nathan Soederblom; Pastor Ris, Berne, President of Conferences of Reformed Churches of Switzerland, and Pastor Armand Duckert, Geneva, moderator of Company of Pastors. It is signed also by Bishop Joseph Ferencz, Kolozswar, Hungary; Court Preacher Dryander of Berlin, President von Bezzel of Munich, and the Archbishop of Canterbury sent letters explaining that as officials of state churches in belligerent countries they were unable to sign the appeal, but expressed interest in the plan. The text of the appeal follows: "We, servants of Christ, address to all those who have power or influence in the matter, an earnest appeal to keep peace be-

fore their eyes, in order that bloodshed soon may cease. The war is causing untold distress. Christ's body, the Church, suffers and mourns. Mankind in its need cries out, 'O Lord, how long?' We remind our Christian brethren of various nations that we cannot sunder the bond of internal union that Christ holds in us. Our faith perceives what the eye cannot see; the strife of nations must finally serve the dispensation of the Almighty, and all the faithful in Christ are one. Let us therefore call upon God that He may destroy hate and enmity and in mercy ordain peace for us. His will be done."

Devise New Charity Device.

Because in many cases money given to needy men is spent in saloons instead of accomplishing its purpose, the Chicago Christian Industrial League of Chicago, operated by the Presbyterians, has issued meal and lodging checks which are sold to business men and given by them to needy men. This brings the needy man under the influence of the church instead of the saloon.

Kill the Christians.

The Mussulman authorities at Beirut, Syria, have organized a war-like mass-meeting. They are exhorting the faithful to slaughter the Christians on the first appearance of hostile fleets. Two Christians have been murdered at Uledjak and the entire population has fled to Smyrna. This news causes anxiety in this country on account of the large company of missionaries in Beirut.

W. C. T. U. Elects President.

The Woman's Christian Temperance Union held its national convention in Atlanta, Ga., recently. One of the important duties of the meeting was to secure a new president to take the place of the one who died last spring. Miss Anna A. Gordon of Evanston, Ill., was chosen. She has been acting president during the interim. The national headquarters of this organization are in the historic cottage which Frances Willard spoke of as "Rest Cottage," and which was her home during her lifetime. The career of Miss Gordon has been an interesting one, from the time she volunteered to help Miss Willard as "the little organist" until the present year of promotion to the high position of president of the national organization.

Church Investigator on Colorado.

The Federal Council of Churches of Christ in America through its commission on social service and the rural church has sent an investigator to the strike country in Colorado in the person of Rev. Henry A. Atkinson, who is associate secretary of the organization. This investigator arraigns the mining companies for their attitude to labor. It is charged in the report that the companies have controlled elections and ruled the country through the sheriff. Men have been arrested without due process of the law, and have been held in jail incommunicado. The report states, "The right of workmen to organize has been and is being denied by the un-American and un-Christian attitude of the mine operators, who thus deprive their employes of an essential means of self defense, the right to bargain collectively for their labor." The report on the conditions in Colorado will be issued by the social service commission in booklet form and will soon be ready for public distribution.

The Visitor

There are many signs of the increase of Bible study at present. Considering the improvement of the agencies charged with religious education this is not surprising. No field of teaching has enlisted abler workers than that of Bible-school instruction in recent times. The literature bearing upon the subject amounts to a host of volumes every year, and some of them are of very high merit.

Then there is also that field of Bible study of which the present European war has been the inspiring motive. It is not strange that lovers of the apocalyptic portions of the Bible should set themselves just now to an eager restudy of books like Daniel and Revelation, in the hope of securing therefrom some oracles which may seem to bear upon present events. It is a great day for weird and eccentric treatments of Scripture.

One of the types of organization which has for years been more or less interested in the study of the Bible is the Woman's Club. The programs of these remarkably active and alert bodies include an astonishing variety of themes. They traverse almost the entire gamut of human interest. Art, literature, history, politics, social reform, amusement and technical vocations all seem to find a welcome place within the circle of their concern.

Naturally, therefore, the Bible ought to have now and then a place among the subjects of their study. When the multitude of their interests is considered it would hardly seem possible that a discipline like biblical literature could be omitted. But from the more or less random inclusion of occasional lectures or interpretations dealing with the Bible it would seem that there has come an enlargement of interest in the Great Book, and a deepening of conviction that in the cycle of literary interests with which the Women's Clubs busy themselves the Bible ought to have an assured place.

The Visitor attended not long ago a State Federation of Women's Clubs, for the purpose of presenting the general subject of the Bible as an appropriate and worthwhile subject for club programs. The interest manifested on that occasion, the subsequent correspondence in reference to opportunities, text books and plans for class work, and the reports of similar interest in other groups of club women, go far to make evident the timeliness of any appeal for the recognition of the Bible in the work of every organization of this kind.

To be sure, the approach which a group of women so leagued together can make to the Bible must be that of literary profit. One could wish, perhaps, that it were a vital concern for the deeper truths of which the Bible is the record. But usually the choice lies between the literary interest and none at all. And here one who wishes to promote the study of the Bible is not permitted to hesitate. For after all, the Bible has a way of teaching its own lessons, no matter what may be the gate through which it is approached.

Moreover, experience has shown that women once interested in the literary

beauties of Job and Isaiah are quite likely to go on to the study of the Gospels and the story of the early church. This has been so frequently the case that the value of any kind of group consideration of the literature of the Scripture is no longer to be doubted.

Another illustration of popular interest in the Bible as both literature and life has come to the Visitor's knowledge of late. A group of twelve women in this city meets for the careful study of a book of the Bible once a fortnight. They are women of leisure and culture, social leaders, the sort that one would not select for work of this character. Yet they are willing to pay the price in time and money for this regular instruction, which is given them by an expert in biblical literature.

Furthermore, they pledge themselves to careful private study of the books covered by the lectures, and to the reading of as many volumes of a select bibliography as they are able to secure. The deep interest manifested by these women in the Bible as a whole and the special portions which constitute their studies is ample proof of the attractiveness and

value of the volume for any thoughtful circle of modern women.

Rock Island, Illinois, is one of the important gateways of traffic crossing the Mississippi. The three cities of Moline, Davenport and Rock Island are intimately connected by social and business ties. An enormous amount of manufacturing goes on within a circle whose centre is the United States arsenal on the island for which the city is named.

The Disciples have long had an important church in Rock Island. A dozen or more years ago, during the pastorate of Rev. T. W. Grafton, Mrs. Mary Wadsworth, a woman of wealth and devotion, the daughter of the man who was the virtual founder of the church, erected the Mitchell Memorial Church at a cost of about \$40,000. Two sisters shared to a certain extent in this fine act of devotion. The Visitor well remembers the dedication of that attractive building, which still remains one of the leading church structures of the city.

A lecture engagement at Augustana College, the Lutheran institution on the hills between Moline and Rock Island, recently took the Visitor back to that city. The church is now prospering under the leadership of Rev. Mitchell E. Chatley. All departments of the work are active. Mrs. Wadsworth still remains devoted as ever to the church. It was a pleasure to meet some of the Rock Island friends again, and to enjoy the hospitality of Brother Chatley's home. H. L. W.

The Book World

A DEPARTMENT OF REVIEWS AND LITERARY NOTES.

BY HERBERT L. WILLETT.

THE PROBLEM OF ATONEMENT. By W. Arter Wright. A conscientious and enlightened effort to modernize the doctrine of atonement. The author feels the burden of ecclesiastical theory in a region where figures of speech so often did service on the pages of Scripture in the effort to make clear the divine relations with humanity. At bottom most of the terms used in the New Testament to describe the atoning work of Christ are drawn from legal, political or social usages of the time. No one of them expresses all of the vital truth, yet each in turn has been forced to do duty as a dogma. Such terms as propitiation, substitution, justification and sanctification fall in this category, and all have suffered in consequence. The success of this book lies in its rejection of most of the mediaeval conceptions and its effort to put the theme in modern light. Its limitations lie chiefly in the retention of more or less archaic views at certain points of the discussion. (Harriman, Columbus, O., \$1.)

LOVE'S ALCHEMY. By Mary Christine Bookman. A little pamphlet of helpful suggestions on the Twenty-third Psalm. (A. M. Brookman, Chicago.)

Literary Notes.

The well-known journalist, Samuel G. Blythe, in his recent book, "The Old Game" (Doran) tells why he quit drinking in the following words:

"One of the reasons I quit was because I noticed I was going to funerals oftener than usual—funerals of friends who had been living the same sort of lives for theirs as I had been living for mine. They

began dropping off with Bright's disease and other affections superinduced by alcohol; and I took stock of that feature of it rather earnestly. The funerals have not stopped. They have been more frequent in the past three years than in the three years preceding—all good fellows, happy convivial souls; but now dead. Some of them thought that I was foolish to quit too! And there are a few cases of hardening arteries I know about, and a considerable amount of gout and rheumatism, and some other ills, among the gay boys who japed at me for quitting. Gruesome, is it not? And God forbid that I should east up! But if you quit it in time there will be no production of albumin and sugar, no high blood pressure, no swollen big toes and stiffened joints."

The Fourth Annual Report of the Commission on Christian Union, as presented at Atlanta in October, is now available in printed form and may be had upon application to the president, Rev. Peter Ainslie, D. D., Seminary House, Baltimore, Md. It recites the story of the direct work of the commission in its efforts to further the cause of Christian unity, and presents a hopeful outlook and certain recommendations. It is profitable reading for every Disciple.

The desire for study and training in newspaper work is growing. The University of Missouri has recently inaugurated a School of Journalism. Its purpose is to give practical training and it has for its laboratory a real newspaper office, from which is issued a daily evening newspaper, The University Missourian.

Light Breaking in the Kentucky Mountains

The Story of the Work of John C. C. Mayo.

Any study of Eastern Kentucky must take into consideration the character of the people. So, even at the risk of tiresome iteration, we must recall that until a short time before the Revolutionary War, white settlements in the Colonies were exclusively along the Atlantic seaboard. The Allegheny Mountains for more than one hundred miles rose like a frowning, rocky wall between them and the mysterious region beyond; the one break in it that seemed to be known to the pioneers was Cumberland Gap, at the extreme southeastern end of Kentucky, and through this high-swung mountain gateway began, about 1775, a burst of emigration, that surpassed in magnitude any movement of population of which we have an authentic record. In the main, this advance-guard of western civilization streamed along the narrow trail blazed by Daniel Boone, which was dignified with the name of The Wilderness Road.

THE HARDY PIONEERS.

Only the bravest and hardest ventured on that journey of unspeakable dangers and difficulty; and while the great majority of them pressed on to the plains beyond, yet a number stopped in the pleasant hollows and valleys of Eastern Kentucky. They could not know the region as we do now, fenced in with mountains, with no inland lakes, and no navigable streams either for entrance or exit. It is from such heroic pioneer stock as this, that many of our Kentucky highlanders are descended.

For nearly a quarter of a century, Eastern Kentucky was the great path zone from the East to the West, and these early settlers were then in touch with the life of their day. How this great rush of emigration turned gradually from the Wilderness Road to the Ohio River is another story, too long to be told here. Suffice it to say, that early in the nineteenth century, the mountain region ceased to be the highway of travel, and the people flung there by this tidal wave of emigration were shut off from the outside world by the natural barriers about them. The following generations lost that wonderful impulse to press into new and unknown lands, which had possessed their fathers; the result was a century of isolation, and a people suffering from arrested development brought about by conditions without a parallel anywhere else in our land.

THE POVERTY OF THE PEOPLE.

Only two results of this long seclusion need be mentioned—their poverty, and their illiteracy.

The valley farms of the first settlers were an ample domain for them; but the patriarchal size of their families made a rapid increase in population, and it soon became necessary to cultivate the thin, rocky soil of the steep hillsides. The consequence has been a hard, grinding poverty that was almost universal; a report of the State auditor, issued a few years ago, stated that practically all of the mountain counties were pauper counties,—that is, they received more from the State treasury, than they returned to it in taxation.

For many years it had been known

vaguely that Eastern Kentucky was rich in coal, timber and minerals, and that the two things needed to unlock this hidden wealth was capital and transportation; but until the past few years, no one had arisen who could give accurate, convincing information, and furnish the constructive business ability to plan for the development of this hermit part of the State.

JOHN C. C. MAYO.

It is a matter of pride to all who believe in the people of Eastern Kentucky, that a mountain man performed this great task. John C. C. Mayo came of good Virginia stock; he was born on a little mountain farm, and the meager living of the family was dug from its sterile acres. The only education that he was able to get was from the public schools, and from a small Methodist college; but he learned his greatest lesson from the sermons in the stones, the tongues in the trees, and the books in the running brooks of his mountain home.

As soon as he was able to get a certificate, he began to teach, and he walked to his schools, he saw the coal and minerals cropping out of the hills, and the splendid hardwood timber growing on them. He believed in its development with all the passion and the prescience of a prophet, and set about bringing it to pass with the genius of the born man of affairs. He saved every cent he could spare from his slender salary as a school teacher, and bought options on coal, timber, and mineral lands; all the money he could borrow went the same way. He not only believed in the wealth of his section, but he believed in John C. C. Mayo; this gave him a power to present his plans to others that was all but irresistible, and a faith that could remove mountains. From the start he planned big business; he approached great capitalists and railroad magnates with perfect confidence, and nearly always made them see things with his eyes. It took long patience and perseverance to make his dreams come true—but the results read like a fairy tale.

Until a few years ago, the richest coal section in Kentucky was a railroad desert; within a brief space of time three great trunk lines, the Baltimore and Ohio, the Chesapeake and Ohio, and the Louisville and Nashville have completed extensions into this treasure house of mineral, timber, coal, oil, and gas. Great corporations have invested millions of dollars in the purchase of land, the erection of great plants, and in the building of cities.

JENKINS A MODERN TOWN.

The terminal of the Baltimore and Ohio is Jenkins. When it was three years old, there was a population of seventy-five hundred people. Neither expense nor trouble has been spared to provide for the health, the comfort, and the social betterment of those who work in the mills and mines. A model bakery, a model abattoir, an unfailing supply of pure water, an electric plant for light and power, a fine hotel, a hospital the equal of any, a club house, a Young Men's Christian Association building, and first-class schools are some of the features of

this magic city.

Just on the other side of the mountains is McRoberts, the terminus of the Louisville and Nashville, built on the same enlightened and magnificent scale; a tunnel will soon connect the two places, and railway systems. Other wonder towns in the same region are Fleming, located near Lonesome Pine, made famous by John Fox's novel and play; Wayland, Garrett, McGregor, Hemphill.

A WORK OF LOVE.

There is a tinge of sadness in the fact that Mr. Mayo did not live to be a leading factor in the fulfillment of his splendid visions. When he died, less than fifty years old, he was the greatest business genius that Kentucky had produced. While he worked for love of his section with such power and success, it is pleasant to know that he reaped a fortune of many millions for himself,—the first great fortune ever built by a Kentuckian from the resources of his own State. He was unspoiled by success, and died the same simple, kindly mountaineer, as when he taught a little country school twenty-five years before. He continued to live in Paintsville where he had been brought up, and spent money lavishly in making it beautiful, and contributing to the education, the comfort, and the social service of his people.

THE NEW DAY IN EASTERN KENTUCKY.

The splendid new industrial development in Eastern Kentucky, and the State-wide campaign to wipe out illiteracy before the taking of the next United States Census, mean the passing of the twin evils, poverty and ignorance, that have held the mountain people in a century of bondage. Already we have an earnest of a new day in social ideals there. Practically all that section is local option territory; the feud is a thing of the past, and mountain counties are becoming as law-abiding as any in the State. Boone Logan, of Pineville, who broke up the famous Craig-Tolliver feud in Rowan County twenty-seven years ago, was quoted in the September, 1914, Lexington daily papers as saying, "A man who shoots or kills another in the mountains now is almost certain to serve a long term in the penitentiary, or go to the electric chair; our people are alive to the necessity for having good order in Eastern Kentucky."

THE HERALD OF A NEW DAY.

While we rejoice at this coming prosperity and enlightenment, yet the thing that stirs us most deeply is that these new movements originated among the mountain people. When we think of John C. C. Mayo, a poor mountain teacher, starting enterprises that not only mean a new commercial era in his section, but in his State, when we think of that band of teachers in Rowan County, whose work shines out like a light from a dark place, surely we may say that the mountain people of today are true sons and daughters of their pioneer ancestry! And when we remember that almost every one of these fifty young men and women received their training at our Morehead Normal school, we can say of them, as the Jews said of the Centurion, "They are worthy for whom we have done this."

[The Moonlight Schools and their part in eliminating illiteracy in Eastern Kentucky, will be considered next week.]

The Sunday School

THE ASCENSION.

INTERNATIONAL UNIFORM LESSON FOR
DECEMBER 20.

Luke 24:50-53, Acts 1:1-11. Memory Verses, 10, 11.
Golden Text.—He was taken up; and a cloud received him out of their sight. Acts 1:9.

American Standard Bible.
Copyright, 1901, by Thomas Nelson & Sons.
(Used by permission.)

Luke 24. (50) And he led them out until they were over against Bethany; and he lifted up his hands, and blessed them. (51) And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. (52) And they worshipped him, and returned to Jerusalem with great joy: (53) and were continually in the temple, blessing God.

Acts 1. (1) The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, (2) until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen: (3) to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: (4) and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: (5) for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

(6) They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? (7) And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. (8) But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth. (9) And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. (10) And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel: (11) who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

VERSE BY VERSE.

(From the Teacher's Guide.)

v. 50-53. *They worshipped him.* There was no longer any doubt in their minds about the Deity of Jesus.—*Returned with great joy.* Because they knew that they had not lost their Lord, that his promise was true, he would be with them always.—*And were continually in the temple blessing God.* There were stated hours for worship, and at these hours they were there.

v. Acts 1:1. *The former treatise.* The Gospel of Luke.—*O Theophilus.* Most excellent Theophilus, Lk. 1:3. Because the title "most excellent" (a phrase corresponding, perhaps, to the English phrase "your Excellency") belonged to Romans of high rank, it is inferred that he was a citizen of Rome, but nothing is known about him.—*All that Jesus began both to do and to teach.* The Gospel of Luke records the beginning of Christ's work, the part that he carried on on earth; the Acts records the accomplishment of the work of the Ascended Christ through his disciples.

v. 2-3. *Until the day in which he was received up.* Last three verses of Luke.—*After that he had given commandment through the Holy Spirit.* Mt. 28:19, 20; Mk. 16:15-18; Lk. 24:49; Jn. 20:21-23; 21:15-17.—*After his passion.* His suffering in Gethsemane and on the cross. Our word *passion* comes from the Latin *passio*, suffering.—*By the space of forty days.* At intervals during forty days.

v. 4-5. *To wait for the promise of the Father.* The promised gift of the Holy Spirit which was to be given at Pentecost: Lk. 24:49; Jn. 15:26.—*John.* John the Baptist.—*Baptized with water.* See Lk. 3:16; Jn. 3:5.—*Not many days hence.* Ten days intervened between the Ascension and the baptism in the Holy Spirit on Pentecost.

v. 6. *Dost thou at this time restore the kingdom to Israel?* Once more they ask the old question. "It needed the Pentecostal outpouring of the Holy Spirit to teach the Apostles that the Christ's Kingdom is not of this world."

v. 8. *Ye shall be my witnesses.* The whole Book of the Acts is a record of the fulfillment of this commission.—*In Jerusalem.* Their work there is told in chapters 1-6.—*In all Judaea.* As used here, Judaea means Palestine without Samaria.—*And*

Samaria. A revocation of the temporary limitation to the Jews. The work in Judaea and Samaria is told in chapters 8-11:18.—*Unto the uttermost part of the earth.* Represented by Rome, the capital of the Empire, the place where, as Irenaeus said, "All meet from every quarter." The record is given in 11:19-28:30.

v. 9. *A cloud received him out of their sight.* Chrysostom calls it "the royal chariot."

The Crowned Victor

The Lesson in Today's Life.

BY JOHN R. EWERS.

Thus we come to the close of this wonderful year in the study of the life of our Lord. What a few things we have touched upon! How few there are that have been handed down. John in a moment of enthusiasm exclaimed that the world would not contain the books if all of the things which Jesus did had been written down. How poor we are! Why did not more men write down more things? How we



Rev. John R. Ewers.

should like to know more of the words and deeds of the Son of Man. But men then were as men are now. They were unresponsive. They made light of their opportunities and the world is the poorer. Even we are not transmitting all that we might.

GLORIFICATION.

In the Oberammergau Passion Play when Jesus appears at the door of the tomb he possesses a spiritual body. The old familiarity is gone. He is transfigured. Thus also, consistently, in the ascension scene. The ascension marks the enthronement of the triumphant Christ. He has suffered, now he may reign. It is a fitting climax to the life of Christ. It marks his elevation. We grow confused when we try to think where he is now. We are told that heaven is partly a place and partly a state. Wherever it is or whatever it is, there Jesus is. In the great spiritual realm which is just beyond us, into which we are evolving. The realm just next ahead. In this realm of the spirit Jesus lives and loves. He is exalted but he touches our lives and lifts us up.

OVERCOMING.

"To him that overcometh, I will give to sit with me in my throne." All of the rewards are for those who overcome. The college athlete is rewarded for self-denial and self-expression. High honors and great powers are conferred upon those who overcome. Fine bodies, keen minds, great souls are the rewards of overcoming. To struggle, to deny one's self, to fight and then to win and receive the victor's crown—that is real life.

"The prize, the prize secure,
The athlete almost fell,
Bare all he could endure,
And bare not always well.
But he may smile at trials gone
Who lays the victor's garland on."

See John 6:62. "The visible and corporeal Ascension does not necessarily imply that heaven is a place situated above the clouds. The object of the Ascension was not to indicate where or what heaven is, but to assure the Apostles by an unmistakable sign that Jesus had entered it."

v. 10-11. *Two men in white apparel.* This is the usual way in which angels are described, white being the emblem of heavenly purity. See John 20:12—*Why stand ye looking into heaven?* Such idle gazing is fruitless.—*In like manner.* His going was a disappearing, a withdrawal from sight; his coming is an appearing, a manifesting of himself.

"Safe home, safe home in port
Rent cordage, shattered deck,
Torn sail, provisions short,
And only not a wreck,—
But they may smile upon the shore
Who tell their voyage perils o'er."

THE CROWNED VICTOR.

We have been studying about the humiliation of Christ. We have seen him betrayed, mocked, scourged, spat upon, hung upon a tree. We have seen him buried as a seed in the soil. Here we see him glorified. It is the true process of all life. Think not that you will wear the crown unless you suffer here. Dr. Edward Judson has shown us how all that we enjoy is the result of the suffering of another, and how all that we suffer will mean the joy of someone else. We are made perfect through suffering. If Christ, our Lord, was made perfect in that way, why should we complain when the load of the cross cuts and crushes down into our shoulders?

A PROPER ENDING.

One of the brilliant men of America has written a book about Jesus and at the end leaves Jesus hanging in defeat upon the cross. Jesus dies as any man might and the story closes. But not so the Bible. The ascension crowns with glory the earthly career of Jesus, our Lord. He entered human life in the lowly manger; he rises to the world of the spirit from among his adoring followers. Angels and shepherds celebrated his coming; disciples and angels mark his leaving. Shepherds and fishermen—the Christ of the common people can use us also. Humanity melts away, divinity endures forever.

ROAD SONG.

These to be thankful for: a friend,
A work to do, a way to wend,
And these in which to take delight:
The wind that turns the poplars white;
Wonder and gleam of common things—
Sunlight upon a sea gull's wings,
Odors of earth and dew-drenched lawns,
The pageantry of darks and dawns;
Blue vistas of a city street
At twilight; music; passing feet;
The thrill of spring, half joy, half pain,
The deep voice of the autumn rain—
Shall we not be content with these
Imperishable mysteries,
And, jocund-hearted, take our share
Of joy and pain, and find life fair?
Wayfarers on a road where we
Set forth each day right valiantly;
Expectant, dauntless, blithe, content
To make the Great Experiment.
—Constance D'Arcy Mackay.

Sweden not long ago expelled all Mormon missionaries from her borders.

The Mid-Week Service

By S. H. AS JONES.

TOPIC FOR DECEMBER 16.

The Reign of Peace. Is. 11:1-9; John 14:27-31; Col. 3:12-15.

How has the preacher of peace fared during the year 1914? Have events demonstrated that he is a fool? Ought he to be put into an institution for the irresponsible? Whatever the rest of mankind may think of him, he seems to entertain a good opinion of himself. He does not believe that his utterances have been discredited. War supplies him arguments for his cause. A game in which every player loses condemns itself.

A NEW PATRIOTISM.

For generations it has been esteemed a glorious thing to destroy the enemies of one's country. It is beginning to dawn upon the minds of some men that the most glorious thing one can do is to help make his nation just. "National fighting is still a part of the accepted order, held in a certain honor, carefully provided for by all the leading peoples; yet personal brawls have come to be regarded as lapses from the approved course, and unbefitting a gentleman. Is this difference of feeling and judgment destined to pass away? The history of mental progress gives an absolute assurance that this difference will pass away.

PEACEFUL EMULATION.

If we must use the fighting instinct, are there not beneficial ways of using it? Sir Oliver Lodge thinks there are. "Then why should we continue our rivalry into this illogical and brutal extremity? The only excuse that can be made is that our ancestors did it. But our ancestors had no other way of competing; practically they only came into contact with foreign nations for the sake of bloodshed and plunder. But engineering progress has made travel and international intercourse easy, and we can go abroad now with more facility than they could travel across England. Language is still a barrier, and is responsible for many misunderstandings, but in all essentials it is easy now to be on friendly terms with every civilized nation. We trade together, we study the same problems, and encounter the same natural difficulties. In thousands of ways we can help each other, in one way and one way alone can we do each other serious damage. Exertion is good, and fighting is strenuous exertion, but why not fight now solely by means of organization and enterprise and scientific skill?

THE MISSION OF THE UNITED STATES.

The lie that nations must arm themselves in order to insure the peace of the world is now seen to be a lie. The man who carries a pistol is more likely to shoot his neighbor than the man who goes unarmed. And the nation that spends its substance on armies and navies will engage in war more readily than the nation that spends its money on education and science. This would seem to be plain enough for even a fool to understand. But the nations have to be taught some very simple lessons. "If the United States has a mission," said Mr. Taft when he was president, "besides developing the principles of the brotherhood of man into a living, palpable force, it seems to me that it is to blaze the way to universal arbitration among the nations, and bring them into more complete amity than ever before existed. It is known to the world that we do not covet the territory of our neighbors, or seek the acquisition of lands on other continents. We are free of such foreign entanglements as frequently conduce to embarrassing complications, and the efforts we make in behalf of international peace cannot be regarded with a suspicion of ulterior motives."

Ps. 122:6; 128:5, 6; Isa. 62:1, 32:2, 17:18; 48:18; 54:13; Rom. 12:18; 1 Tim. 2:2; 2 Tim. 2:22; Jas. 3:17-18; 1 Pet. 3:10-11.

THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

THE CONTINENT (PRESBYTERIAN).

The Meaning of Baptism, by Charles Clayton Morrison, editor of The Christian Century. It required courage to publish this book. It is by a minister of the Disciple Church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion, and he writes "that the effect of our study is absolutely to break down the notion that any divine authority whatsoever stands behind the practice of immersion." Instead, in the New Testament baptism means simply the conferment and acceptance of the status of a Christian. He is strongly against rebaptism of Christian believers who apply to Baptist or Disciple churches for membership, having been accepted in other churches by any mode of baptism whatever. Equally he opposes infant baptism, because the subject of baptism must be voluntary. At the root of his argument lies a sound desire for Christian unity.

CENTRAL CHRISTIAN ADVOCATE

(METHODIST.)

Dr. Charles Clayton Morrison, editor of The Christian Century, has brought together in a book a series of editorials in that bright paper on the mode of baptism. Dr. Morrison belongs to what might be called the younger school of Disciples, who have the discretion and the will to approach the members of other churches, not with the club of intolerance and pseudo omniscience, but with the open hand of intellectual catholicity and good will.

Historically the Disciples think they are raised up to form a bond of union between Christians, whereby all Christendom can become one in response to the Saviour's prayer. Such regard their chief mission, perhaps, to be, by doing away with creeds and standing simply on the Bible, to render denominationalism obsolete, furnishing in its stead an open, free, creedless platform on which all who love the Lord Jesus may get together, each still exercising his conscientious liberty. It is a praiseworthy idea; and, looked at from its deeper side, it deserves prayerful consideration. Why should there not be a place where all Christians may unite into one body?

When it comes to the practical application of these catholic and brotherly principles, however, the welcome of any Christian, presumably, without exacting from him the surrender of his intelligent convictions, we are confronted with the most mandatory and bitter dogmatists in Christendom—that is, in the old school—dogmatists who are fighters, propagandists, hard shells as regards matters of belief, a class who crowd forward their numbers by denunciation and contempt. Everybody who has had any experience with the old-fashioned Campbellites knows that. We have never met religionists so bigoted or so caustic as those older promoters of this fine aspiration; and we know of nothing in modern, history more ironical than their assumptions and their endeavors to "draw" men to them by flourishing denunciations and imitating infallibility. Yes, truly, it has been interesting.

But there is a younger school of Disciples who really wish to concede that religious freedom they stand for, who do not brandish sarcasm for the learning or convictions of others, but ask only the fundamental beliefs as the touchstone of membership.

To this school Dr. Charles Clayton Morri-

son belongs, and the propaganda could not wish for a leader more truly representative; a profound scholar, a deeply spiritual follower of the Master, a man among men, something of a mystic, we could well believe that if any person could show the way to Christian unity, Charles Clayton Morrison belongs to the select few.

This book gives one evidence. Personally, Dr. Morrison holds that immersion is the correct mode of administering baptism, but he adds: "It would be too much to say, dogmatically, that baptism was not administered in New Testament times in any way save by immersion." That statement, as a creedal form, would be entirely acceptable to many Methodists. He says: "Among my own people, the Disciples of Christ, I am frank to say that this dogma of immersion (by this I do not mean the practice of immersion) has been like a ten-cent piece held before the eye, shutting out the sun." The significant fact is that the author is a member of an immersion church—the Disciples of Christ—once commonly known as Campbellites; and, while he holds to immersion as the correct mode of baptizing, yet he declares: "It would be too much to say, dogmatically, that baptism was not administered in New Testament times in any way save by immersion." He is opposed to rebaptism, as practiced by the Baptists and others, declaring: "Such a procedure is the very essence of sectarianism. Indeed, it may properly be called congregational Phariseism." He is opposed to infant baptism, but thinks it proper to dedicate little children to God publicly without baptism.

The book is well worth reading, not only for its scholarly treatment of the question of baptism, which is satisfactory, but as an example of true liberality in modern church life, a liberality which is not degrading and flat, but catholic, appreciative and noble. \$1.35.

THE RELIGIOUS TELESCOPE

(United Brethren.)

"The Meaning of Baptism," by Charles Clayton Morrison. Cloth, 222 pages. Disciples Publication Society, Chicago. In this volume the author offers a positive ground upon which those who have become indifferent to the baptism question may stand, a thesis on the subject which resolves from it all elements of legalism and arbitrariness and revives it as a preachable subject for the modern minister. He shows from Alexander Campbell's own New Testament that he was in error in his interpretation of baptism, and that that error was costly and fundamental, even to the point of misleading the movement for Christian unity, of which he was the recognized champion, in his teaching on that subject. The author is clear and candid, brave and kind in performing the task to which he assigned himself, maintaining the principle of loyalty in criticizing a dogma which, in his judgment, obscures the historic ideals of the church. Moreover, as we view the real meaning of this new interpretation of baptism, it involves a complete abandonment of the dogma of immersion, and may lead to a new adjustment of attitude on that subject on the part of other immersionist bodies. At any rate, the significance of the work is new and remarkable. It may help the immersionists and the affusionists to get together, which would be a great achievement.

Disciples Table Talk

John P. Sala Leaves Dayton.

John P. Sala of Central Church, Dayton, O., has accepted a call to succeed R. H. Miller as pastor of Richmond Ave. Church in Buffalo. His work at Dayton has been very marked in its success. The membership of the Dayton church has doubled in four years and a new church has been organized at Middletown which has three hundred members. The Buffalo church has an educational director who is a trained Y. M. C. A. man. It has institutional features and has a membership of about four hundred. Mr. Sala is a graduate of Bethany College and had two years of theological work at Oberlin College.

Iowa Disciples Honored at Election.

The Disciples have been highly honored in the recent Iowa state election. Gov. Geo. W. Clarke, a staunch Disciple, member of the church at Adel, has been re-elected governor of the great state of Iowa. Geo. E. Brammer, Sunday-school superintendent of Central Church, Des Moines, has been elected representative of Polk County as its representative in the next legislature. Hubert Utterback, one of the deacons of University Place Church, was elected one of the judges of the district court of Polk county, being promoted from the office of police judge. Joseph E. Meyer, one of Central Church's greatly beloved sons, was appointed by Mayor Hanna police judge to succeed Judge Utterback.

Model Bible School Building.

The Central Church of Lexington, Ky., has just completed a model Bible school building which will be dedicated soon. On the first floor are all the executive offices, the classification secretary's office and the director's office, which is arranged with electric buttons so that he can summon any teacher or superintendent in the building. The primary and junior departments are also on the first floor. The second floor contains a large reception room and quarters for the intermediate department and adults. The third floor is for seniors, the normal department and recreation purposes.

Every-Member Canvass.

Instead of the annual call for contributions to missions at Linwood Boulevard Christian Church, Kansas City, Mo., it has been decided in the future to follow the plan of the "Every-Member Canvass." The afternoon of December 6 has been set aside as visiting day. Every family in the church will be visited on that afternoon by some one. The purpose of this visiting will be to come into closer touch with the members and increase the church attendance, also to ascertain for the coming year the amount of each person's contribution both to current expenses and to benevolences. Following this plan, the duplex envelopes will be adopted, and the members will hand in their contributions by the week or by the month, as they choose; contributions to current expenses in one envelope, and contributions to missions and benevolences in the other. Thus all the regular donations of the church will be taken care of without a public appeal. At a meeting on Tuesday evening, Nov. 24, one hundred men were present, of whom seventy-five volunteered their services as visitors. It is expected that a hundred men will make the canvass, going by twos in fifty motor cars offered for the purpose. Thus all the members of the church will be visited in one afternoon. They aim to raise \$15,000 for next year's budget and at least \$3,000 for missions. The Official Board has taken steps toward the publication for free distribution of a number of Dr. Jenkins' sermons. One of these appears in this issue of *The Christian Century*.

Why Does Not God Aid Belgians?

A familiar form of religious question in Canada this autumn has been "Why does

not God aid the Belgians?" This query became the topic for a sermon by Gifford Ernest in the church of the Disciples at St. Thomas, Ont., Nov. 22. He took the point of view that God works through human agencies and that He is coming to the aid of the Belgians.

An Evangelistic Pastor.

J. W. Darby, pastor at Washington, Ind., has been holding his own evangelistic meetings for the past three years. The first year, the church received 195 new members. The second year, there were 121. In a meeting just closed, there were 154 additions, making a total of 181 new members in 1914, and a total for three years of 497. In the recent effort, the men of the church canvassed the community and on the basis of the canvass did personal work for the meeting.

An Aged Disciple at Rest.

Joseph Hart, who died at Hot Springs, Ark., on Nov. 19, has had many interesting



Rev. J. P. Sala, who leaves Dayton, O., to accept the Richmond Avenue work in Buffalo, N. Y.

connections with the history of the Disciples. He was converted under the preaching of Alexander Campbell and heard the Campbell-Purcell debate. He organized three churches, as it was his custom to start a prayer-meeting in his house whenever he moved to a community where the Disciples had no church. These churches were at Fort Scott, Kans.; Omaha, Neb.; and Deadwood, S. Dakota. He debated against the Mormons in Iowa and helped to move them from that state. During the cholera epidemic in Cincinnati he was prominent among those nursing the victims. He retired from active life in 1880 and was 92 years old at the time of his death. His last residence was with his son, F. J. W. Hart, in Hot Springs.

Geo. L. Snively Dedicates Churches.

George L. Snively of Lewiston, Ill., has dedicated two churches recently and held a short evangelistic meeting in each case. On Nov. 15 he dedicated the Richmond Ave. Church at South Bend, Ind. The church needed eleven thousand dollars and over fifteen thousand was raised. The church had 23 additions in four nights of preaching. On Nov. 22 he dedicated the new church at Gloversville, N. Y. Nine thousand dollars was needed and over ten thousand was raised. Eleven additions have already come to the church since the revival started.

Walter S. Athearn Writes New Book.

Walter S. Athearn has written another book in the field of religious education which will be published by the University of Chicago Press and given to the public within a month. The title of the book is "The City Institute for Religious Teachers." He will

return to Columbia University next summer for the third year to offer courses in religious education during the summer session.

Churches to Remember Old Ministers.

The Sunday before Christmas will be observed generally among Disciple churches as the day for taking the offering for the Board of Ministerial Relief. The great enterprises in this department of church work that are on foot in other communions will doubtless have a reflex influence upon the Disciples. The Sunday schools of the brotherhood will in many cases use the exercise called "White Gifts for the King," and give the money to the old ministers.

Preaching in a Picture Theater.

The Rosemont church in Dallas, Tex., holds its Sunday services in a picture theater. It is the plan to buy a lot immediately upon which a building can be erected and the building committee has already agreed to recommend a lot. The church publishes an eight-page weekly which is called "Welcome."

College Students Evangelized.

The church at Bethany, W. Va., held an evangelistic meeting the last two weeks of November. W. E. Pierce of Cameron, W. Va., doing the preaching. Most of the students of Bethany College were already members of the church but a majority of those unattached were gathered in during these services. There was a total of 33 additions in the special meetings.

A Pioneer Passes Away.

The funeral of Mrs. J. E. Curtis of Bethany, W. Va., took place on Nov. 23. She was the wife of the oldest trustee of Bethany College and had reached the advanced age of 81. Prof. Finley delivered the funeral sermon, aided by Prof. W. B. Taylor and F. M. Biddle of Wellsburg.

Milford, Ind., Pastor in Accident.

The horse that was taking Alphonso Burns home from town on Nov. 6 was frightened by a vivid flash of lightning and the buggy upset. The pastor's right shoulder was badly wrenched and a rib fractured. It was considered a great marvel that the injuries to the people in the buggy were not more serious. Alphonso Burns is pastor of the church at Milford, Ind.

Church Has Automobile Day.

The church at Corning, Ia., has observed Nov. 22 as automobile day in their church. All the shut-ins and those in feeble health were taken to church on that Sunday. It has been supposed that the automobile was a great enemy to religion but this shows the way to "convert" the machine and use it for helping the church. Hugh C. Guy is pastor.

A Cheap Church Bulletin.

Churches everywhere have felt the need of a printed bulletin for announcements and to disseminate information, but many churches have not felt they could afford the cost. The church at St. Thomas, Ont., has a plan for a neat bulletin at a minimum of cost. The outside cover is printed several thousand copies at one time. The inside is filled in from week to week by a mimeograph. On account of the attractive cover, the total effect is very pleasing.

Pastor Preaches on Moral Conditions.

S. T. Willis preached to his church in St. Paul, Minn., on Nov. 22, on the moral conditions of his city. He charged that a thousand recruits a year were gathered in that community alone for white slavery. He advocated the formation of a purity league of men who would work for the better life and offer chivalrous protection to the weak.

Church Sells Red Cross Stamps.

"Every stamp is a bullet in the war against tuberculosis," say the leaders of Red Cross Christmas Seal movement. The church at New Albany, Ind., has ordered 7,000 stamps to start off with and will perhaps need more before the season is finished. The churches are also requested to report all tubercular people in their parish. The community is commenting favorably upon the action of this church.

Bible Class Prints Lessons.

The men's Bible class at Flint, Mich., which has been taught by the pastor, S. O. Landis, issued at the beginning of this year a leaflet on which the scriptural references of each lesson for the year were given, and the whole was arranged to cover the life of Christ from the four gospels in twelve months. This made it necessary for the students to carry and use their own Bibles. Mr. Landis is now in the evangelistic work, being at present occupied with a meeting at El Paso, Ill.

Widows and Orphans May Go Hungry.

The National Benevolent Association which provides for the children and the aged of the Disciples, reports that it is having difficulty financing its work this winter on account of unusually heavy demands and that several of the institutions are now in debt for food bills. An extraordinary effort is being made to meet these conditions.

Evangelism at Hot Springs, Ark.

The church at Hot Springs, Ark., has recently gone through an evangelistic meeting with their pastor, G. D. Serrill, leading. Most of the additions came from the Sunday-school. This is because the Sunday-school plans its work with the evangelistic motive strongly to the fore. It was just a year ago that a great fire swept over Hot Springs and on this same day the new pastor arrived at a town whose homes had in many cases gone up in smoke. The year's work has been better than might have been expected under the circumstances.

George W. Swenney Quits Pastorate.

G. W. Swenney, who has been pastor at Ladoga, Ind., for the past two years has closed his work there. He will visit his brother, Z. T. Swenney, at Columbus, Ind., and afterwards go to California, where he has a number of interests.

E. P. Wise Is Honored.

E. P. Wise, pastor of First Church, East Liverpool, O., has just been notified that he has been selected to deliver the annual sermon to the National Reform Association, Nov. 20, on "Christian Citizenship." He is now engaged in holding evangelistic meetings at Sebring, O., where his sermons are heard by large audiences of people.

Ladies Start a New C. W. B. M.

Mrs. E. W. Cole, wife of the Huntington, Ind., pastor, took a company of ladies to Markle, Ind., recently and they instituted a new auxiliary to the C. W. B. M. Mrs. Cole made a spirited address on the purpose of the organization.

Church Has a Debate.

Debates in churches are often to be deplored but the church at Billings, Mont., has organized a society to give auspices to the debating interest of the congregation. A recent topic for discussion was the question of abolishing capital punishment.

Idol Worship in America.

Edward McShane Waits of Magnolia Ave. Church, Los Angeles, in a recent sermon, deplored the modern tendencies that seem to be undermining the home and religion. He charged that the average American worships success, power, money and pleasure.

Pay-Up Day at Church.

The Finance Committee of Jefferson St. church in Buffalo, N. Y., has announced that Dec. 13 is "pay-up day" in their church. On this day every member of the church is urged to pay his pledge in full to the church for 1914 and to pay all arrearages on dues to the auxiliary organizations of the church.

A Busy Pastor.

L. N. D. Wells, pastor of First church in Akron, O., has a number of interests these days. His church is building a mission building in another section of the city which calls upon the pastor for continual supervision. He is making ready for a union meeting to begin Feb. 20, and is conducting an educational campaign to make ready for the "Every-Member Canvass."

NO ALUM IN ROYAL BAKING POWDER

An Endeavor Day Program.

The National Board of Christian Endeavor is already announcing the publication of what it believes is the best program ever issued for Endeavor Day. It is written by Austin Hunter and Cecil J. Sharp, both members of the board, and the music is prepared by W. E. Hackleman. This program is to be given in the Endeavor societies on Endeavor day, the first Sunday in February. It is designed in such way as to be appropriate for the evening church service. These programs are sent out by the national secretary, Claude E. Hill, of Valparaiso, Ind., without expense, provided the society using the program takes an offering for the National Board of Christian Endeavor. This board maintains a cottage at Bethany Park for the use of Endeavorers and co-ordinates the Christian Endeavor work within the ranks of the Disciples.

Transylvania Wins.

The Transylvania foot ball team won the State Championship on Thanksgiving by a score of 53 to 3 over Central University. The game attracted great attention, and the result left no doubt as to the merit of the winning eleven. Transylvania suffered defeat but once during the season, and never at the hands of an Association team. President Crossfield says that he regards the success of the season as secondary to the high quality of the men composing the team. Coach Stewart has proved beyond question that a man may be a successful coach and at the same time a perfect Christian gentleman. A number of the football men have indicated their intention to give themselves to distinctive Christian service.

Pastor Decides to Stay.

Walter DeWitt presented his resignation to the church at Pueblo, Col., recently. The board of the church has induced him to withdraw his resignation and continue for another year.

Small Church Beats Large One.

The Rock Island, Ill., Memorial church helped establish the church in Moline years ago. Recently the two Sunday-schools have been having a Sunday-school contest for a period of nine weeks and the reports show Moline so far in the lead that they will win the contest.

Tom Thumb Wedding.

Fourth church, St. Louis, had the Tom Thumb wedding entertainment on the evening of Nov. 20. Sixty children participated in the entertainment. Five hundred people were present.

San Francisco Chinese Housed.

On Nov. 19, the Disciples of northern California united in a corner-stone laying in San Francisco, marking the beginning of a building to house the mission activities of the C. W. B. M. mission for the Chinese in San Francisco. The national organization furnished the lot and the auxiliaries of the state will pay for the building. The lot cost twenty thousand dollars. It is sixty by a hundred and thirty feet and is located in Stockton street in the heart of a district in which there are ten thousand Chinese. The building will be of concrete and in dimensions, eighty by sixty feet. It will be modern in form and will be arranged for day school, night school, church and Sun-

day-school with baptistry and everything complete. At the cornerstone laying, Mrs. C. G. Titus of Sacramento, the state president, presided with grace and dignity. The invocation was offered by Dr. H. O. Breeden. Addresses were made by Mrs. C. G. Titus, Mrs. Galloway, W. P. Bentley, Lee You, Miss Mary Edwards, and Mrs. Mattie Powell Scott.

Arthur Elston Goes to Congress.

Arthur Elston, a son of Prof. A. M. Elston so long identified with the educational and ministerial work of the Disciples in California, and residing in Berkeley, has been elected to Congress in the recent election.

A Church Training School.

Lyon Street church at Grand Rapids, Mich., will have a church training school again this year. On Wednesday evenings all winter there will be classes in Old Testament, modern missions, the local mission field, church history and parent problems. The International Sunday-school association will give credit for these courses. They are so arranged that members of all churches may profit by them. The church has a board of religious education of twelve members of which the pastor, William Vernon Nelson, is president.

A New Building in Michigan.

Dec. 6 is the date set for the dedication service of the remodeled building of the Disciples at Cadillac, Mich. The dedication services will be in charge of the pastor, J. H. Versey. The building is greatly improved by the changes.

Pastor Goes Into Business.

The congregation of Central church in Portland, Ore., have received with great regret the announcement that their pastor, S. R. Hawkins, would leave the ministry and go into business. His resignation was presented Nov. 15. The immediate purpose of the pastor is to begin an enterprise of creating a city directory for Portland. Resolutions of regret and appreciation were passed by the congregation.

Baptized in His Own Coffin.

Clay Ferguson, a young carpenter of Maysville, Ky., who has been in ill-health for some time, has built his own coffin. Shortly afterward he sent for a preacher and joined the church. He was baptized in the coffin he had made, using it as a place for immersion.

California Disciples for Dry State.

The Disciples of the San Joaquin valley in California have been holding a convention and they passed resolutions in favor of a new campaign for a dry California. They believe that another campaign might result more favorably than the last one did. The program is opposed by the state paper.

Local Editor Becomes a Disciple.

William North, of Hartford Ia., has been editor of the local paper for some years. He was also a Congregational minister, and the son of a Presbyterian minister. He was baptized at University Place church, Des Moines, recently, and will go back to his home town to continue with his paper and also preach to rural churches. He was first interested in the Disciples through A. R. Gillespie, who is pastor of the church at Hartford.

Elder Saves Mission Church.

George R. Shawhan is known to central Illinois Disciples as an educational leader, because of his service for twenty years as county superintendent of schools in Champaign County. The Champaign church has had a little mission in Urbana on leased ground. The property was about to be lost when Mr. Shawhan started in preaching there this fall. He has saved the property, increased the membership and made ready for the calling of a pastor.

Churches Ordain a Minister.

Two churches of Illinois joined in an ordination service on Nov. 1. They were the congregations at St. Elmo and Brownstown. The candidate was Cecil C. Crawford and he was set apart for the work of the ministry by Elders R. W. Henry, C. W. Maus, Robert Pilcher, Paul Crawford, W. M. Rode and D. O. Pilcher. Mr. Crawford assumed the pastorate of the church at Winamac, Ind., on Dec. 1.

New Orleans Church Moves.

Soniat Avenue Church in New Orleans, La., will move on Jan. 1, into a five thousand dollar building which has been erected on a \$13,500 lot. The church will be known in the future as St. Charles Avenue Church. The pastor, F. D. Macy, who has served the past three years has resigned. During his ministry the membership of the church has doubled and this new building project has come to maturity.

Preaches Old-Time Religion.

Announcements are out for evangelistic services in the church at Paris, Ill., of which H. H. Peters is pastor, beginning Jan. 3. The meeting will be held by Herbert Yeuell. To get ready for the meeting, the pastor is preaching a series of twelve sermons on "The Old-Time Religion." The topics discussed will be the Bible, the Gospel, the Creed, the Church, Faith, Repentance, the Monuments (ordinances), the Name, the Life, Conversion, Triumph, Heaven.

Preaches on Great Evangelists.

L. C. Howe, who is pastor at Noblesville, Ind., is announcing a series of Sunday evening services in his church on the great evangelists. Those to be treated are "Billy" Sunday, Gypsy Smith, Chas. Reign Seoville, J. Wilbur Chapman and "Bob" Jones. The last named will hold union meetings in Noblesville in January. Mr. Howe held a meeting at Fitzgerald, Ga., just before national convention with 15 additions. J. C. Tood and C. W. Cauble filled his pulpit while he was away. His church has just adopted the duplex envelope and conducted the every-member canvass. Mr. Howe has aided in campaigning for a new state constitution.

J. H. Garrison Goes to California.

J. H. Garrison, editor emeritus of the Christian Evangelist, will spend the winter in California again this year. He has not left St. Louis yet but plans to reach California before Christmas.

State Endeavor Convention.

The state convention of the Christian Endeavor Society was held last week in the First Church at Lincoln, Neb. A. F. Ritchey gave the opening address on "The Unreasonable Christ." Large delegations were in attendance from various parts of the state.

Senator Cannon Speaks at Eureka.

Instead of the usual union Thanksgiving service in the Eureka, Ill., church, there was a lecture this year by Senator Cannon on the subject of "Mormonism." This is the first number in a lyceum course.

Gives His Home to the Homeless.

One of the old tried and true Disciples of Indiana, who is now eighty-nine years old, has given his own home to the National Benevolent Association to be used in their benevolent work. He is to have the use of the home during the remainder of his life.

Frank W. Allen Writes up Poet Lindsay.

F. W. Allen of First Church, Springfield, Ill., narrowly escaped being a professional

journalist. His write-up of his parishioner, Vachel Lindsay, the poet, in the Sunday edition of the Kansas City Star, recently, shows the thrust of his style. Poet Lindsay has recently given an address before a Drama Club on "The Higher Criticism of the Movies."

Loyal Workers Have Entertainment.

The Loyal Workers' Class of Hiawatha, Kans., were entertained in a home November 11. The roll was called and the response was a quotation containing the word "faith." There was a debate in which it was affirmed that we learn more before we are twelve than after.

Plan National Disciple Chautauqua.

A committee of Michigan brethren are going up and down the shores of Lake Michigan endeavoring to find a location for a proposed national Chautauqua for the Disciples. They were in Muskegon on November 12, and inspected several properties near there. They expressed themselves as being much pleased with the outlook at Muskegon. The committee has for its chairman William Vernon Nelson and he has been with his committee in conference with Louis H. Conger, secretary of the Chamber of Commerce of Muskegon. The old Hackley Park seems to be the spot most favored as it is desired to get started next summer. J. Frank Green and Probate Judge Ernest Nicholson are other members of the committee.

Church Members Build Tabernacle.

On November 9, the members of the Christian church at Alva, Okla., gathered early in the morning and erected a tabernacle thirty feet wide and ninety feet long in which the Vawter evangelistic meetings were to be held. The building was completed shortly after dark. At noon the ladies served luncheon and the minister, press representatives and business men of the city made addresses. The meeting began November 15.

Salvation Army in Disciples Church.

The semi-annual council of social and field officers of the Salvation Army met in the First Church of Birmingham, Ala., November 13. This council has to do with the work in the southern states and was addressed by Commander Eva Booth.

Graham Frank Holds Meeting.

Graham Frank, the secretary of the general convention of the Disciples of Christ, has just held a meeting with Mr. Chilton in St. Joseph, Mo. It closed December 4. Large audiences were in attendance upon his preaching.

Athletics in Church.

The Seventh Church of Indianapolis, of which Clay Trusty is pastor, is to be organized for athletics this winter and Cecil Stalnaker has been appointed as director. The church has a gymnasium room and the various classes will be conducted under the

CHRISTIAN ENDEAVOR DAY

The First Sunday in February, 1914.

It is not too early to begin to get ready.

Every Christian Endeavor Society in Every Christian Church in America should use the Endeavor Day Program published by the National Board of Christian Endeavor. The title of the program for this year is

Christian Endeavor and the Local Church

It is a LIVE Program. It deals with a LIVE Topic.

It has been prepared by LIVE Endeavor Men,

leaders in Christian Endeavor among the Disciples, Austin Hunter of Chicago and C. J. Sharp of Hammond, Indiana. Songs in this program, both words and music being printed, are the selection of W. E. M. Hackleman.

The First Sunday in February is the one day in the year when Christian Endeavor asks a hearing from the whole church, and this program will make a wide-awake, helpful, Christian Endeavor Day Meeting.

Programs will be sent free of cost, postage paid, to all societies agreeing to take an offering at the close of the meeting and to forward same to the NATIONAL BOARD OF CHRISTIAN ENDEAVOR. This Board depends upon the Endeavor Day offering for funds for its work. Christian Endeavor Societies in Christian Churches should use the Endeavor Day Programs prepared and published by their own Christian Endeavor organization. They should support their own enterprise. ORDER PROGRAMS AT ONCE from

CLAUDE E. HILL, NATIONAL SUPERINTENDENT.

Valparaiso, Indiana.

direction of the one leader. There will be hikes and outings for the boys as well. The pastor preached a special series of sermons during November called "Fundamental Truths of Christianity."

Preacher Gets into Trouble.

A young man by the name of J. B. Dickey, who preached for the west side church in Waukegan, Ill., broke into the secular press a year ago with the statement that there were other callings in which there was more money than in the ministry and that he was leaving the ministry for this reason. After a year in business, the secular press again gives him the front page to announce that he has disappeared from his clothes cleaning establishment in Waukegan with his business affairs in a very bad way. It is reported that he is wanted for various reasons, among them failure to turn over money due to the local Y. M. C. A. He came into the ministry through one of our short course colleges, after a year of study.

C. W. B. M. Remembers Missionary.

The C. W. B. M. in Oskaloosa, Ia., had a very interesting program for November. They had the juniors present at the meeting and a part of the program was the "quiz" on the lesson material. Arrangements were completed for the sending of a Christmas box to Miss Anna Cowdrey, of India, who is the Living-link missionary of the Oskaloosa church, and under the direction of the national C. W. B. M.

Retired Minister Passes Away.

George H. Carter, a retired Disciple minister who has lived for the past two years with his daughter in LeGrand, Ill., but just recently had returned to his home at Sullivan, Ill., died November 11, with pneumonia. He was sick about a week. He was seventy-five years old at the time of his decease.

Colorado Women Work for Belgians.

The women of Colorado Springs, Colo., are busy making garments for the famine-stricken children of Belgium. The women of the Disciples' church in that city are not backward in this good cause but have appointed two sections of their Aid Society to work specially in the good enterprise. The transportation companies are guaranteeing that the goods will be transported free of charge.

Preacher Has Accident.

Will D. Headrick who lives at Crawfordsville, Ind., and preaches for the Browns Valley Church, had a serious accident recently in which he suffered from a broken rib. The automobile in which he was riding skidded over a six foot embankment. He was unconscious for a time and his life was at first despaired of. He will go to California for the winter in the hope of getting strong again. He has been compelled to hand in his resignation to his church.

In and Around Chicago

Hyde Park church had such a crowd in their building at the vesper service on Nov. 22 that the supports of the floor gave way and it settled two inches, considerably terrifying the congregation. The supports have been repaired and the building is now in use again.

S. W. Nay spoke before the Ministers' Association on Nov. 30 on "The Gary Plan of Religious Education." He reported 8 additions at the previous Sunday's services. Austin Hunter reported 8 additions for Jackson Boulevard on Nov. 22.

Irving Park church, W. G. Winn, pastor, has voted to remodel their building at an expense of several thousand dollars. Their gymnasium will be turned into parlors and rooms for the Sunday-school and the social life of the young people.

Sheffield church has a great many unemployed this winter and the pastor, Will F. Shaw, reports that the church has been able to place a number of their men the past week.

Englewood Sunday-school is arranging a play for a date in the near future which will set forth the facts of the immigration problem.

Indiana Harbor church has worshipped for

several years in a basement structure but is now starting operations for the completion of their building. They have bought several car-loads of material and their workmen are busy making cement blocks which will be used in the spring in the construction of the building.

H. L. Willett was not able to be at Evanston Vesper service on Nov. 29 on account of illness but E. S. Ames and C. C. Morrison were there and spoke to a large and appreciative audience. The Evanston Sunday-school gave a dramatic entertainment the previous week to an audience that filled the house.

H. L. Willett is preaching every Sunday now at the Memorial church.

Chas. M. Sharpe is announcing a series of six sermons for Sunday evenings at Monroe street church on oriental religions. The series is being noticed by the Chicago secular press.

The quarterly meeting of the Chicago Union of the C. W. B. M. will be held at the Austin church the forenoon and afternoon of Dec. 3. An interesting and varied program has been prepared. The president of this organization is Mrs. S. J. Russell and the secretary, Mrs. H. L. Willett.

Facts and Figures from Disciples' Fields

Evangelistic Meetings.

Vineland, Col., J. W. Hull, evangelist. Continues.

Nashville, Tenn., Woodland St. church; J. E. Stuart, evangelist. Continues.

Fresno, Cal., Mission church; F. M. Brooke, evangelist.

Lipscomb, Ia., S. C. Landis, evangelist; began Nov. 29. Continues.

Lincoln, Neb., A. A. Thomas, evangelist. Continues.

Daysville, Ky., V. W. Wallace, evangelist; 25 added. Closed.

Clay City, Ill., H. J. Reynolds, evangelist. Closed.

Vining, Kans., N. F. Horn, pastor and evangelist. Continues.

Batavia, O., La Verne Taylor, evangelist; Mr. Crabtree, singer. Continues.

Pittsfield, Ill., D. N. Wetzell, pastor and evangelist; Mrs. Czarine Tillotson, singer. Continues.

Center, Mo., J. C. McMahan, pastor and evangelist; 40 added. Closed.

Alvin, Ill., Lewis R. Hotaling, pastor and evangelist; Dr. Alkire, evangelist. Continues.

Burlington, Ia., F. D. Ferrall, evangelist. Continues.

Troy, Kans., A. J. Pirtle, evangelist; 12 added. Continues.

Barberton, O., First church; Carlyle Holcomb, evangelist; Charles E. McVay, singer; 50 added. Continues.

Mankato, Minn., W. E. Harlow, evangelist; 28 added. Closed Nov. 22.

Loda, Ill., Guy B. Williamson, pastor and evangelist; 18 added.

Ottawa, Ill., C. C. Carpenter, and Benjamin Tate, evangelists; 15 added. Closed.

Frankfort, Ky., Roger T. Nooe, pastor; W. N. Briney, evangelist; 53 added. Closed.

Ft. Sumpter, Ill., Victor Dorris, evangelist. Closed.

El Paso, Ill., S. C. Landis, evangelist; 47 added. Closed.

Tallula, Ill., F. A. Sword, evangelist; Mr. and Mrs. L. H. Thomas, singers; Fred M. Lindenmeyer, pastor; 38 added. Closed.

Terre Haute, Ind., Fife Brothers, evangelists; George Darsie, pastor; 600 additions. Continues.

I have met some new and novel arguments, which Pedobaptists could not use, which I cannot refute, favoring sprinkling, reception of the unimmersed, against baptism for remission. Send silver quarter for printed copy. I offer \$25 for a full, scriptural refutation, \$10 for second, \$5 each, for next four. Winning manuscripts to be mine for publication. Geo. Thom Smith, 93 Stoton St., Champaign, Ill.

Marion, Ill., John I. Gunn, pastor; Herbert Yeuell, evangelist; 125 added. Continues.

CALLS.

L. S. Cost, from South Butler, N. Y., to Rochester.

J. F. Ghormley, from Portland, Ore., to Great Falls, Mont.

C. B. Richards, from Newport News, Va., to Fourth St. Church, Winston, N. C.

C. E. Wyatt, from Sulphur, Ky., to La-Grange.

James E. Hawes, from Cuyahoga Falls, O., to Richmond.

G. W. Ford, from West Salem, Ill., to Tenth St. church, Paducah, Ky.

J. E. Stewart, to Woodland St. church, Nashville, Tenn.

A. C. Shaw, from Columbiana, O., to Jamestown.

Sam Williamson to Union Mills, Ia.

H. D. Smith, from Hopkinsville, Ky., to Dallas, Tex.

J. Warren Leonard, from Caldwell, O., to Fostoria, O.

RESIGNATIONS.

Wm. Ross Lloyd, Flemingsburg, Ky.

FULL of SURPRISES FULLER of SUCCESSES FULLEST of BLESSINGS



The highest "IDEAL" in Christmas Services ever reached! Nothing can be added or eliminated that will improve it.

Send 10c to learn much about it.
Send 25c to learn much more about it.
Send 50c to learn ALL about it.
To get it all is to "Get the Vision."

If 50c is sent, money will be refunded on any goods returned within two weeks. This means that books, services, leaflets, etc., are loaned you for free and full examination.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 26
ESTABLISHED 1888
THE C. B. BELL CO., HILLSDALE, OHIO



CHURCH BAZAAR

We are the largest Japanese Church Bazaar Supply House in America. No money asked in advance. Make big money at our expense. Write for complete plan today.

Japanese Art & Picture Co., Inc.
3194 Michigan Ave., Chicago, Ill.

We also sell Jap. miniature Garden ornaments. We'll show you how.



BIBLE READERS AND CHRISTIAN WORKERS SELF-HELP HAND BOOK contains just the Help over hard places you have been looking for. Short and plain articles by nearly 100 experienced writers, edited by REV. J. M. COON. How to lead, teach, testify, pray and grow. Young Christians' helper, experienced workers' guide, aid, etc. Pocket size, 128 pages. Red Cloth, 25c Morocco, 35c, postpaid. Agents wanted. GEO. W. NOBLE, Monon Bldg., Chicago, Ill.



BOOK OF PRAYERS

Complete Manual of several hundred model, devout, suggestive Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Sentence Prayers. Pkt. size, 128 pgs., Cloth 25c, Morocco 35c, postpaid; stamps taken; Agents Wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago



POCKET S. S. COMMENTARY FOR 1915. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1915, also Topics of Young People's Society, Motto, Pledge, etc. Red Cloth 25c, Morocco 35c, Interleaved for Notes 60c, postpaid. Stamps Taken. Agents wanted. GEO. W. NOBLE, Monon Bldg., Chicago, Ill.

Have you read the startling truths in the Book
FROM THE BALL ROOM TO HELL
A Dancing Master's experience, 25c postpaid. Agts. wanted. GEO. W. NOBLE, Monon Bldg., Chicago.

NEW CHRISTMAS SERVICES

Messiah's Praise
The Divine Stranger
The Holy One
SAMPLE COPIES MAILED FOR EXAMINATION FOR 5 CENTS

BILLY SUNDAY
SAYS

GREAT REVIVAL HYMNS NO. TWO

is the best song book published. The one book that supplies every need for Church and Sunday School. Orchestration arranged for 10 instruments. Returnable copy for examination mailed upon request.

Cash with order price, Cloth, \$25; Limp, \$18; Manila, \$12.50 per hundred, not prepaid.

Ask how to obtain our new music at half price.

RODEHEAVER CO. 125 Methodist Bldg., Chicago
139 Lippincott Bldg., Phila.

WE READ and clip for you daily everything printed in the current country and city press of America pertaining to the subject of particular interest to you.

NEWSPAPERS contain many items daily which would inform you exclusively of where you can secure new business, an order or a contract; where a new store has been started, a new firm incorporated or a contract is to be let. A daily press clipping service means more business.

FOR YOU. Send Stamp for Booklet

THE CONSOLIDATED PRESS CLIPPING CO.
1109 167 W. Washington St., Chicago, U. S. A.

Baptismal Suits

We can make prompt shipments. Order now.

DISCIPLES PUBLICATION SOCIETY
700-714 E. 40th St.

Dept. M.

Chicago, Ill.

Preach in City Court.

The Five brothers who are holding a meeting in Terre Haute, Ind., preached in the City Court on a recent morning. Following this, they went over to the county jail and held another service.

Church Helps Hospital.

The church at Goshen, Ind., has recently held a social in which supplies were gathered for the local hospital. Large quantities of food were taken over to the Goshen Hospital.

D. R. Dungan in Colorado.

D. R. Dungan, who was for many years a teacher of the Bible among the Disciples, but who is now retired, has lately settled at Eureka Springs, Col., where he will make his home for a time.

Another Disciple Author.

Interest in journalism and literature is growing among the Disciples. Among the new laborers in this field to secure general recognition is Mrs. Georgetta Witter Waters, who contributes an article to the November issue of the McClure's Magazine. She has been a frequent contributor to journals in recent years. She is a graduate of the class of 1898 at Drake University.

"Happy Wednesday Nights."

Rockford, Ill., church of which W. B. Clemmer is pastor, has what they call "Happy Wednesday Nights." A fifteen-cent luncheon is served at 6:30. At seven there is a Sunday-school workers' training class. Following this, there are twenty minutes given to the subject, "Teachers and Teaching." Then there is a 25-minute study of the international lesson by the pastor. At eight o'clock there are sectional conferences, prayer-meeting and choir practice in separate rooms.

Geo. L. Snively Raises Big Debt.

The church at Shelbyville, Tenn., has long been oppressed by a debt on their property of \$8,500. On November 1, Geo. L. Snively took pledges for twelve thousand dollars to wipe out the debt and take care of some other needs. There have been thirteen additions in a short meeting held by Mr. Snively.

Kentucky School of Methods.

The Bible-school workers of Kentucky are to hold a school of methods from Nov. 30 to Dec. 4 in Murray, Ky. W. E. Frazee will conduct classes for the adult workers. Marion Stevenson will teach religious pedagogy. Studies in the books of the Bible will be given by Mr. Stevenson in the evening.

Pictures for the Church.

The church at Terre Haute, Ind., is not afraid of violating former Protestant tradition by bringing pictures into the church building. The Primary Department of this church now has a beautiful picture entitled "Jesus Blessing the Children," which was placed there as a memorial of Ralph Ladd, a former pupil in this department.

Indianapolis Bible-Schools' Plan.

The Bible-schools of Indianapolis have adopted a standard for the coming year which has five cardinal points. They are (1) Monthly or Weekly meeting of officers with a program for study. (2) Annual promotion day with a program. (3) Systematic missionary instruction and giving. (4) Systematic temperance instruction and pledge signing. (5) Systematic enrollment and recording. Under the latter head they propose not to enroll a pupil who has not been present three consecutive Sundays and to place on the absent list and refuse to count as active members those who have failed to attend for four consecutive Sundays.

Fresno Church Almost Finished.

Work is progressing rapidly on the First Church building at Fresno, Cal., and the plasterers are now finishing their task. The building when finished will represent an expenditure of sixty thousand dollars. It is expected that the building will be completed by Christmas and will be ready for occupancy by the first of the new year.

Russian Christians Go to War.

The members of the Evangelical Christian churches of Russia who are affiliated with the Disciples through their Commission on Foreign Relations, have in many cases enlisted in the army and gone to the front to fight for their country. This has greatly crippled the forces in the struggling churches of the movement. Fifty men have left the Petrograd church—some of them preachers of the gospel. Preachers Prokhanoff, Matweef and Tresnoff are still at the task. The Petrograd church has taken up a collection of a thousand rubles for the Committee of Our Empress, which is designed to help wounded soldiers. The college in Petrograd was opened on Nov. 1, which was somewhat late on account of the above mentioned circumstances. Pastor Zebrowski reports that at Warsaw, during August and September, he baptized

25 persons and that there is great want in his city on account of the war. Mr. Zebrowski is supported by Mr. Murray of Brenham, Tex.

W. H. Boles Mobbed Again.

Being mobbed seems quite a common occurrence with W. H. Boles of Marion, Ill., who delivers anti-Catholic lectures. It happened last in Minneapolis. There were pistol shots and broken heads on both sides.

A Prayer-Meeting Contest.

The zeal for numbers is invading the prayer-meetings for we note that there is a prayer-meeting contest on between Girard, Ill., and Girard, Kans. The points in the contest are the number in attendance, the number of Bibles, and the percentage taking part.

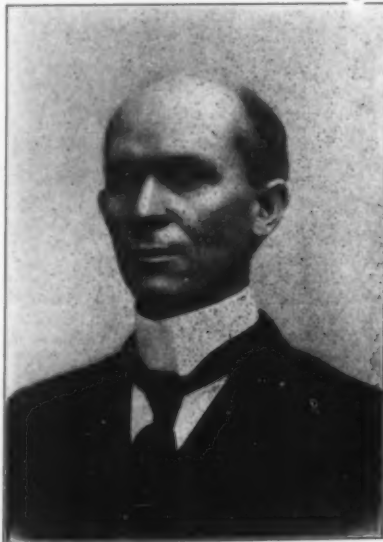
Los Angeles and Vicinity

The joint board of the Los Angeles, Cal., churches held a farewell banquet for F. W. Burnham on the evening of Nov. 23, on ac-

count of his leaving Wilshire Boul. Church to become the secretary of the American Christian Missionary Society. The pastors and members of the joint board and their wives made a company of 150 people. The banquet was held in First Church, of which Russell Thrapp is pastor. S. M. Cooper was toastmaster. The speakers were Mr. Abberley of Magnolia Ave. Church, F. M. Dowling of Fullerton Church, and F. W. Burnham, in whose honor the banquet was given.

After the banquet, there was a fellowship service in the main auditorium of the church to which the general public was admitted. At this meeting, Mr. Burnham made a declaration of the principles that would guide him in his secretarial career. He declared himself loyal to the Disciples but expressed a conviction that we must have more of the spirit of fellowship with other bodies. He deplored the theological controversies and favored a middle course in these matters. With regard to home missions, he expressed a purpose to stress city work more. He said we should plan to take a few important centers and put enough men and money in these centers to make ourselves felt.

Frank G. Tyrrell was present at the meeting and declared that a year under the ministry of F. W. Burnham had inspired him to go back to the ministry and preach every Sunday once more. He is now a lawyer. The meeting closed with resolutions of a most complimentary sort, which were tendered the departing pastor.



Frank G. Tyrrell, who will return to the ministry.

News from Richmond, Va.

At the solicitation of the officers and teachers of the Seventh St. Christian Sunday-school, Richmond, Va., a valuable Sunday-school Manual, for the guidance of this school, has been prepared by the pastor, H. D. C. MacLachlan. This manual is a model of thoroughness. Every detail of the organization and management is considered, and the work of each department of the school is fully outlined—course of study, programs for opening and closing exercises, missionary and social service activities, etc. One of the significant provisions of the manual is this: The last Wednesday night in each month shall be Sunday-school night. At 6:30 o'clock, departmental conferences (with devotional, business and study periods) are held, each department meeting in a separate room. At 7:30 all departments come together around a supper-table and enjoy a social hour. From 8:15 to 9:00, there is a general conference of officers and teachers. From 9:00 to 9:45, there is a session of the superintendent's cabinet—the general officers of the school and the superintendents of departments. Once a quarter, in addition to the foregoing, the Sunday-school Board, composed of officers of the church and representatives from the school, have a meeting at 6:30 o'clock.

The Seventh St. Christian Church, Richmond, Va., is touching the life of the community as never before in its history. There is an organized social service circle, through

which various forms of uplifting influences are set in motion and practical Christianity is exemplified. The Juvenile Court of the city, the Associated Charities, the home for abandoned, neglected and orphaned children, the Nurses' Settlement, the hospitals—in fact, every agency for charitable or humane purposes, every movement for the prevention of evil and every form of rescue work find strong allies in Seventh St. Church. The factory girls are being helped by an organization of Camp Fire Girls. The Baraca Class of the Sunday-school conducts a boys' club in one of the slum districts, and the mothers of these boys have manifested their interest. The class will probably soon open a mission Sunday-school in this same section. One of the Philathea classes maintains a room at the Sheltering Arms Hospital, and besides this is rendering a large amount of service to the poor and the sick and the outcast. A motion picture machine has been installed, which will be used among other purposes for reaching the newsboys—a weekly Saturday afternoon entertainment being contemplated for them.

On the third Monday in November, at the regular weekly meeting of the ministers of the Disciples of Christ in Richmond, Va., and vicinity, held at Seventh St. Church, Dr. W. C. James, minister of the Grove Ave. Baptist Church of the city, by invitation, spoke at length, and profitably for all present, on "Some of the Preacher's Problems."

Columbia Disciples Organized.

About five years ago, the Acropolis Club was organized at Columbia University and was to include the university students as well as the students of the Union Theological Seminary. This club met on November 6 and elected the following officers for the college year: President, Prof. Roscoe R. Hill; vice-president, H. I. Croyle; secretary-treasurer, Miss Floy V. Gilmore. The chief object of the club is to promote sociability among the members. The officers of the club are asking Disciples everywhere to let them know of students arriving at the university.

Numbering the People.

The churches at Leavenworth, Kans., desiring to know more accurately with regard to their duties and responsibilities arranged for a census of their city, on an interdenominational basis recently and nearly eight thousand homes were visited. Prominent among the workers in this important enterprise were those of the Disciples church.

Thomas A. Boyer at Portland.

The First Church at Portland, Ore., has invited Thomas A. Boyer of Oakland, Cal., to visit them with a view to accepting the pastorate. He was there on November 8, and a call will probably be extended. He has been for twelve years pastor at Oakland and two years ago a great building was erected which is already crowded on special occasions. It is not known what the attitude of Mr. Boyer would be to such a call.

Farming Taught at Eureka.

A very important step is being taken in Eureka College in the matter of community work. During the third week in December (Dec. 14-19, 1914), there is to be conducted a short course in Agriculture and Household Science. This course is to be put on under the auspices of the University of Illinois Extension Department and is to be managed and promoted by Eureka College. The course will be very similar to the short course conducted every year at the University of Illinois. However, it will not be as long nor as extensive. While the course is being promoted by the authorities of Eureka College, it is not to be a strictly college affair. The whole community is to be enlisted and the course is to be conducted for the general good of the community and not for any personal gain on the part of the college. Eureka College has but one purpose in the enterprise and that is to be useful to the community in which it is located. This, too, is the ideal of the Extension Department of the university and the authorities of that institution have shown a remarkable willingness to co-operate in this undertaking.

The course of instruction will include crops, soils, grain selection, horticulture, animal husbandry, dairying, poultry raising, household economics, domestic science, etc. The forenoons of the week will be given over to class-room and lecture work. The afternoons will be devoted to actual practice in the judging of horses, swine, cattle and poultry. There will also be demonstrations in tree pruning and spraying, corn judging, cooking, etc. There will be no entrance requirements and anyone who cares to take the course will be privileged to do so. The aim is to benefit the largest possible number.

The corps of instructors are all experts in the subject with which they have to deal. Dean Davenport, of the University of Illinois, a man of national reputation, will be present part of the time. Professors Nolan, Bauer, Wells, Miller, Hieronymus, Percival and Bunch, all from the university, are to be on the staff. R. P. Shepherd, of Chicago, secretary of the Illinois Bible-school Association, and a good Disciple, has also been engaged for addresses on the educational side of the community's life. Mr. E. T. Robbins, the agricultural adviser of Tazewell County, will be present and at least a half-day will be given to the discussion of the county adviser's work. Other instructors not yet decided upon will be added to the faculty. The science depart-

ment of Eureka College will also be represented through the department heads. In addition to the class-room work and demonstration work, a popular program will be put on each evening which will not only

be instructive but entertaining. The English and music departments of Eureka College will furnish the program for one evening, which will consist of the presentation of Christmas carols in acting and song.

University of Chicago Notes

Shortly after the beginning of the autumn quarter, the Disciple students attending the Divinity School of the University of Chicago, together with the faculty of the Disciples Divinity House, organized themselves into the "Disciples Club" of the University. C. G. Baker was elected president and W. E. Carroll secretary. Twenty-nine members have been enrolled. The first banquet was held in Lexington Hall Thursday evening, Nov. 19, at which nearly all the members were in attendance. It was a get-acquainted meeting. Each one present told from whence they came, their college, the department in which they were doing their work in the university, the degree they were working for and when they expected to receive it.

The increase in the number of Disciple students attending the Divinity School this year is very marked. Our colleges are well represented in the list. There are at present 23 Disciples in attendance. Of this number

there are 8 from Drake, 6 from Hiram, 4 from Butler, 2 from Transylvania, 1 from Bethany, 1 from Eureka and 1 from the State University of Missouri.

Four of our men will this year take the Ph. D. degree in the department of philosophy, three will take the D. B. degree and six the A. M. degree. Three of the number are returned missionaries and one is preparing to go to the foreign field next fall. Three are taking work in the sociology department, two are preparing to teach the Old Testament, two the New Testament and nine are preparing to enter the ministry.

The club appointed Charles O. Lee, 12029 Stewart Ave., Chicago, as chairman of the pulpit supply committee and it will be his work to introduce those students who have no preaching points yet this year to churches where the services of student preachers are desired.

C. O. L.

New York City Missions

The Disciples' Missionary Union of Greater New York reports the work of the four missions under its charge as being in the best condition in the history of the work.

During the month of October there were nine additions. The three English missions have made great gains, especially in their Bible school work.

The work among the Russians is most interesting, and has been very active this year. On each Lord's day there are the morning and evening services and a Bible class for men. There are classes in English for men Mondays, Tuesdays, Thursdays and Fridays with paid teachers. The advancement of the men in the classes is wonderful. A class is being organized for Russian women, meeting twice a week. On Wednesday night there is prayer meeting, and on Saturday nights a singing class, followed by some special feature in the way of an address, lecture or entertainment. The attendance crowds the rooms. This work is all done in the rented basement of another church.

The Baptists this last year contributed \$73,184.00 for mission work in Manhattan and Bronx alone. The Disciples of Christ this year in all five boroughs and Greater New York is spending \$5,400.00, of which

\$1,800.00 must be contributed by the churches in New York City itself. In other words, our entire brotherhood, outside of New York City, is contributing \$3,600.00 for mission work, in this, the greatest city in America.

The need for the future is for a suitable building on the lower East Side to house the foreign work. The Russian work is only one of many that can be done. There is a call from a group of 40 or 50 Slovaks, who are a New Testament people in faith and practice. A suitable building would become an institutional headquarters, in the midst of the various foreign population of the lower East Side.

The growth of the city is tremendous, and is towards the suburbs and more open districts. Sunday-schools planted there now would become strong, self-supporting churches in ten years or less, duplicating the successful work of the East Orange and Flatbush churches. The self-supporting churches of Greater New York are carrying more than their share of the load. Their men are giving not only their money but their time and talents.

M. M. AMMUNSON,
Chairman Mission Committee, Disciples'
Missionary Union.

News from the Foreign Society

This is the fortieth year of the history of the Foreign Society. Not very many now living that can recall the historic event of the organization of the society in the basement of the old Fourth and Walnut Street Church, Louisville, Kentucky, October 21, 1875. About all that survive were present at the Atlanta Convention, October 7-14. We recall W. T. Moore, J. H. Garrison, W. S. Dickinson, A. McLean, F. M. Rains. There may have been others. Since 1875 the Disciples have raised \$5,738,196 through the Foreign Society, and sent 351 missionaries far hence to the mission fields.

The society has had but three presidents during the thirty-nine years: Isaac Errett, C. L. Loos and A. McLean. A. McLean has been in its service about thirty-two years, the senior secretary for nearly twenty-two years, and the junior secretary about ten years. W. S. Dickinson, the first treasurer, has been a member of the executive committee during all the thirty-nine years.

Education has been one of the chief factors in the development of the society. By addresses, lectures, rallies and conferences it has taught the colleges and churches and Sunday-schools the great lessons of Christian missions. The officers of the society, especially qualified pastors, returned missionaries

have gone hither and yon teaching the lessons of world-wide missions. Tracts have been written and scattered broadcast. Articles and editorials have been prepared for our church papers. Many valuable missionary books have also been written by the president of the society and the missionaries. No less than twenty-one volumes have been written and given to the public. Some of these have enjoyed a large sale, and some of these are among the very best missionary books published.

The society has not been lacking in enterprise. It has been alert to adopt the best and sanest methods to awaken interest in the churches. Twenty years ago it first adopted the apportionment plan. For a time this advance step involved some criticism. Now it is a generally recognized method. This society wrote its first annuity bond November 27, 1897. The Foreign Society also had the great pleasure of appointing the first living-link missionary in the brotherhood in 1893. How this step has helped all our missionary work! The first missionary rally to instruct and inspire and awaken the churches was conducted by its agents. The programs for the national conventions have uniformly been unique and inspiring.

F. M. RAINS, Sec.

How "The Conquest" Wins

IF YOU are doubtful whether you can risk changing from the paper your adult class now takes to "The Conquest," read the following letters and telegram. They will indicate to you how this attractive weekly "took" with one of the high-class schools of the brotherhood—Dr. Ainslie's, at the Christian Temple, Baltimore.

TELEGRAM, DEC. 28, 1913.
Baltimore.
Disciples Publication Society.
Chicago.
Mail Monday sure 125 copies
The Conquest.
PETER AINSLIE.

LETTER, JAN. 12, 1914.
Baltimore.
Disciples Publication Society
Chicago.
"The Conquest" is FINE! Please increase our order from 125 to 150 copies, beginning with issue of Jan. 17. If paper for this date has already been mailed, send additional copies at once, as we would like to have the increased number for distribution next Sunday.
A. E. Sanders, Secy.
Baltimore, Md.

LETTER, JULY 23, 1914.
Baltimore, Md.

We feel we are sufficiently acquainted with "The Conquest" to say that it is the Best Journal we have ever used. The information is most interesting, and we are glad to say very concise. In fact, we feel that we could not say too much for it.

We are especially glad to note that "The Conquest" is taken home by our members, instead of being left on the chairs, which is so often customary, and we believe is read at home, as our members are really anxious for it.

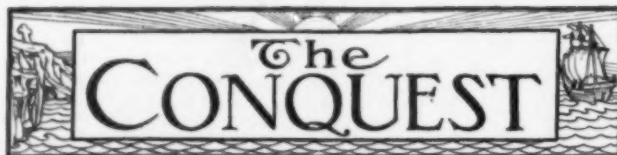
We heartily endorse and recommend "The Conquest" to all schools looking for a Good, All Around Journal.

F. M. Buckingham,
Teacher Baraca Class.



This is one of the classes of the school at Christian Temple, Baltimore, which as may be seen from the picture is proud of The Conquest, which it uses to the extent of 150 copies.

If you are looking for the ideal weekly for Adult and Young People's Classes, Christian Endeavor Societies and the Home, send for free sample copy of



and put it in your school AT ONCE

Disciples Publication Society 700-714 E. 40th Street
Chicago -- Illinois

